

# Hope

Week of Prayer for Home Missions

March 3-10, 1991

Annie Armstrong Easter Offering Goal: \$41,000,000

MISSIONS-GIVING PEOPLE HOPE

## Enlistment underway for pre-convention projects

ATLANTA (BP) — Volunteer enlistment is underway for several evangelism, church starting, and ministry projects slated to be done in Atlanta prior to the June 4-6 annual meeting of the Southern Baptist Convention.

The projects are all part of Crossover Atlanta, a convention-wide effort initiated by SBC President Morris Chapman. This was first introduced in New Orleans last year as a one-day Soul Winning Encounter but has been expanded.

The basic element of Crossover Atlanta is three days of door-to-door witnessing in eight metropolitan Atlanta associations. Additional projects include a one-day Soul Winning Encounter, construction of four to seven church buildings during a three-week period and a telemarketing project the week of the convention to start a new church.

Teams from 1,000 churches are expected . . .

For the main evangelistic blitz, churches from outside the Atlanta area will team up with churches inside the Atlanta area.

Teams from 1,000 churches nationwide are expected to join teams from 100 Atlanta-area churches in door-to-door witnessing. The Home Mission Board has designed an evangelistic tract especially for the Atlanta project.

The three-day project will begin Wednesday night, May 29, with launch services in Atlanta-area churches and conclude with Sunday morning services June 2. New converts will be referred to local churches for these Sunday services.

Additionally, a Crossover Atlanta

rally will be held at Baptist Tabernacle in downtown Atlanta Friday night, May 31. Speakers will be Richard Jackson, pastor of North Phoenix Church in Phoenix, Ariz., and Darrell Gilyard, pastor of Victory Church in Richardson, Texas.

The one-day Soul Winning Encounter is scheduled for Saturday, June 1, from 8 a.m. to 4 p.m. It will also include door-to-door witnessing and will be similar to pre-convention projects in Las Vegas, Nev., and New Orleans.

Construction projects will begin the week before the convention and conclude the week after the convention. As many as seven church buildings will be constructed across the metropolitan Atlanta area.

The telemarketing project will be done from a specially equipped room at the convention site. Three hundred volunteers are needed to give one hour each making phone calls to prospects for the new church.

Churches desiring to participate in the three-day evangelistic partnership should send a letter of commitment to Bobby Sunderland, Crossover Atlanta coordinator, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30367-5601. Deadline is April 30.

Individuals desiring to participate in the one-day Soul Winning Encounter should contact Howard Ramsey, HMB director of personal evangelism, at the same address or call (404) 898-7180.

Individuals or churches desiring to participate in construction projects should contact Elmer Goble, HMB associate director of short-term volunteers, at the same address or call 1-800-HMB-VOLS.

Volunteers for the telemarketing project should write Sid Hopkins, Gwinnett Metro Baptist Association, 1648 Highway 29, Lawrenceville, GA 30244.

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, February 28, 1991

Published Since 1877

## Hope flickers in Lebanon; measure of peace returns

By Mike Creswell

LARNACA, Cyprus (BP) — A fragile peace has settled over Lebanon, and prospects for Christian ministry have risen.

Life remains difficult and big problems persist, but Baptist schools are well-attended, orders for evangelical literature are up and some churches report growth, according to observers arriving in Cyprus. Most important, some say interest in the gospel is on the rise among war-weary Lebanese.

As world attention has focused on the Gulf conflict, Lebanon almost has been forgotten. Lebanese Baptists who recently visited Cyprus reported many Lebanese laughed as they watched televised reports showing Israelis and Saudis scrambling to safety during Iraqi missile attacks.

The Lebanese have endured similar violence for 15 years. Thousands of artillery shells have pounded much of Beirut to rubble. A few Scud missiles sound like nothing to them, said one observer.

"I couldn't see much concern about the Gulf situation there," he said. Bitter civil war has continued in Lebanon since 1975; its ongoing death totals have long since slipped to the inside pages of most U.S. newspapers.

But now there's a change amid Beirut's maze of barriers and bullets. Electricity is being restored to some, traffic is flowing again and shrapnel-scarred stores are open. Fuel is available for cars, heating, and cooking.

Land mines and barriers along the nine-mile "green line" dividing mainly Christian East Beirut from mainly Muslim West Beirut are being cleared away.

"The shelves are full in department stores, if you have money," said one Beirut resident. "They're trying to repair telephone lines, water lines, basic necessities, but it will take time."

"There's freedom to worship and witness," he continued. "There's no problem with that. You can worship,

you can preach, and you can teach anyone." But he added that an effort to preach the gospel in Muslim areas likely would produce a severe backlash from Muslim fundamentalist groups.

A measure of peace began to return to Beirut last October with the defeat of Gen. Michel Aoun. Some 40,000 Syrian troops joined with Lebanese troops to overwhelm Aoun, ending his 11-month opposition to the Lebanese government.

Aoun's troops, mostly Christian members of the Lebanese national army, surrendered. The Christian militia, known as the Lebanese Forces, withdrew to the mountains. Many Lebanese fear they could return, as militia groups often have done in the past. Many also worry about the continuing Syrian presence, fearing the country may be divided between Syria and Israel. Press reports say Syria now must approve all political appointments in Lebanon.

Thirteen students are enrolled at the Baptist seminary, an increase over last year. Almost 1,000 students are enrolled at Beirut Baptist School.

In February Southern Baptist workers are marking the fourth year they have been banned from living in Lebanon by U.S. government order. They continue to monitor the work from their base in Cyprus. Baptists in Lebanon make frequent trips to Cyprus to coordinate ministries.

Reports on ministry are more promising than any time during the past two years. In southern Lebanon, Marjayoun Baptist Church led by pastor Pierre Francis continues to grow amid persecution from traditional churches. Francis baptized 25 people last summer and continues to baptize new converts in public ceremonies in the Litani River, which usually attract large crowds.

The Mansourieh Baptist Church sent a check for \$170 to Southern Baptists' Lottie Moon Christmas Offering

for foreign missions in January — a 300 percent increase over last year.

Baptist Publications, based in Beirut, had almost no sales during the last year of fighting, Southern Baptist worker Frances Fuller said. Now several full-time sales agents are on the road and returning with orders.

Evangelical materials are being placed in Maronite Catholic bookstores and even Catholic and Orthodox parochial schools — a response not due strictly to the excellence of the materials, Baptist workers say.

Many Maronite Catholics reportedly have become disillusioned with their church and its leaders because of their political entanglements.

"There's a lot of spiritual hunger, a lot of questions," said a Lebanese worker. "They're eager. Even some priests are more open to the gospel message and some of these spiritual-minded ones are leading the movement."

Despite such heartening responses, Christians in Beirut must still struggle just to live, much less minister. Living conditions continue to be bad. Starting salaries average only about \$45 per month, yet a 10-liter tank of gas for heating and cooking costs \$10.

Continued presence of Syrian troops also keeps people on edge. A soldier threatened a friend of a young Baptist accountant with death if he did not turn over his flashlight. "I can shoot you and nobody will say anything," he bragged.

Despite such difficulties, Lebanese Baptist workers say they believe that as long as bombs are not falling, they must work hard and fast to share Christ with their troubled country.

It seems that 15 years of war have provided Lebanese Baptists with the kind of determination needed to share Christ in the Middle East of tomorrow.

Creswell writes for FMB.

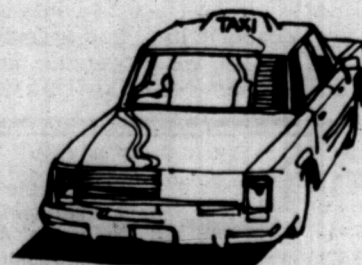
## The thinking fellow gets a tract

Claude A. Frazier is a medical doctor in Asheville, N.C. While attending a medical meeting in Chicago, Ill. several years ago, and while getting into a cab, Frazier noticed a Bible on the front seat. He asked the driver his name. "Louis Pugh. Why do you ask?" he responded.

Frazier said, "I felt God just led me to place Scripture in the back seat of all taxi cabs." He had no idea how to go about doing it.

After one year of much prayer and many conversations with the American Bible Society, he arrived at a plan to begin this mission project. A committed volunteer would be the coordinator of the project. He would have volunteers in the church contact

the managers of local cab companies to receive permission to place Scripture material in the cabs. These



volunteers within the church would distribute the Scripture material to

the cabs. The women of the church would make the cloth aprons which hold the materials.

About 1,500 tracts a month are picked up by people in the back seats of Atlanta's cabs. But getting Christian literature into taxis was not easy for members of First Church, Atlanta. There were many rejections before they decided to go to the drivers at the airport, where dozens of cabs line up waiting for fares.

The Home Mission Board, the American Bible Society, and Woman's Missionary Union have expressed an interest in this ministry. Frazier addressed the Brotherhood Commission about the missionary effort at their February meeting.



# EDITOR'S NOTEBOOK

Guy Henderson

## It makes me proud

For the fourth time since 1985, we have sent out foreign missionaries from the staff employed at the Baptist Building. Marjean Patterson, WMU director, made this observation recently as Alvin and Mary Doyle were commissioned for missionary work in Nigeria.

Dianne Smith felt God's leadership to leave her work as Acteen consultant in the WMU department and go to the Ivory Coast to work in our churches there. A few months later, Lloyd Lunceford, who had helped hundreds of student summer missionaries go to a mission field, was called of the Lord to go to Taiwan. Then Shirley Oglesbee Powell, moved of God, transferred from teaching children in Mississippi to teaching in Jordan.

Mary Doyle worked in the business office. Her husband was pastor of the church in Puckett. The Lord had been working for a number of years in their lives to bring them to appointment as missionaries to Nigeria. They will be leaving in March for orientation and then on to West Africa. Alvin spoke of their years of service at Puckett declaring "we have learned to love one another" and "the main thing we need is prayer." Their son Dwayne, a student at Mississippi College, spoke of the mixed emotions in his life. "They love me, but they love God more. I'm glad they are going to serve him."

It made me feel good and brought back memories of packing crates, electrical transformers, kerosene

refrigerators, good-byes to loved ones, leaving your children, learning to love a new family, and the unexplainable excitement that fills your soul.

I was proud, too, of the spiritual atmosphere of churches where the call can be heard. The spiritual nurture and missionary education across our state opens visions of a world in need. I was proud of the Baptist Building and the staff working with churches over the state assisting in calling out the called. Think it not strange when God calls to denominational workers, church volunteers, and even our sons and daughters. Blessings on you Alvin and Mary, Lloyd, Shirley and D. P. and all the other 3,996 serving in distant climes. We love you.

## The alternative fellowship

In 1978 following the famous Cafe du Monde meeting of Paige Patterson, Criswell Bible College, and Houston appeal judge Paul Pressler, there was a bustle of activity to turn the SBC toward the fundamental/conservative program.

The next 12 years saw the election of the president as being the high point of the SBC annual meeting. Usually about 55 percent of the messengers voted for the fundamental/conservative candidate, and 45 percent for the moderate/conservative.

Without exception, the new SBC president would appoint fundamental/conservatives to convention committees, agencies, and trustees of various boards. By 1980, the task was completed. The SBC seminaries, Sunday School Board, Foreign and Home Mission boards were all dominated by fundamental/conservatives. Supposedly the SBC had been saved from the modernism that has wrecked so many denominations.

After a decade of being defeated at

each convention, having few moderate/conservatives appointed to various boards and in general being shut out of the SBC operations, there is a rebellion. The charge of taxation without representation, or giving to SBC causes but having little if any representation on how it is spent, is a valid charge.

In May, the alternative group or fellowship will meet in Atlanta for a convention. They are to name this group and possibly elect an executive director. Some 31 churches gave over a quarter million dollars through the alternative group, in the last quarter of 1990. This money was divided among the seminaries, Foreign and Home Mission boards and other agencies very much like the SBC Executive Committee does in Nashville.

Thus we observe history in the making. It could be a new denomination aborning. Leaders in the fellowship expressed doubt this would happen, but all the ingredients are there.

I make a plea to this group to

refrain from taking such a step. We don't need to split asunder the SBC. Another Baptist denomination is not apt to extend the mission of our Lord. You can ride out the storm until a bit more tolerance is shown. There are some good men in the fundamental/conservative leadership, men of integrity, who are not too proud to bend.

We have too much at stake to cripple an effective missionary force, a solid system of education, and a vast publishing enterprise. Giving the fellowship a name, taking action to incorporate, employing an executive director, staffing an office, will only lead to a wider separation. There are still many who prefer not the extreme left nor right. The SBC umbrella may have shrunk in the last decade, but it can blossom again. Let's agree to disagree, but let's stay together. The ship has weathered worse storms and come through each one stronger than before.

## Welcome to new BP director

Last week I sat in a meeting and heard Herb Hollinger declare his platform as the new director of the Baptist Press. I was favorably impressed by his experience and his attitude toward the new job.

Hollinger is a veteran journalist and served as editor of the California Baptist. He knows the press and he knows Baptists. It's a demanding task, but

Hollinger should measure up to it.

He replaces Al Shackelford who was dismissed last July. Hollinger will decide what articles to carry and what to delete. He will have to say no (or yes) to some of the more powerful Southern Baptists. Southern Baptist agencies and institutions will lean on him often, for they wish their news

to be reported in the most favorable light. Attacks and counterattacks will be reported or withheld.

Hollinger is a man of integrity and a committed follower of Christ. He needs our prayers and our support in his assignment.

We wish you well, Herb, as you give it your best shot.

## The mail goes through

We can understand the trip through hail, snow, and sleet for the U.S. mail but must we go through Fort Knox?

This month we began licking 29-cent stamps. This is nearly a 20 percent increase. Newspapers and magazines face a similar increase. In fact, the Baptist Record is facing a 22 percent increase in mailing cost. Prior to February, the cost of mailing the

weekly edition was about \$6,500; now it is \$8,000. An increase in subscription rates will have to follow soon.

Now it's not all gloom. We still have one of the best postal systems in the world. The 29-cent first-class mail in the USA would cost you 54 cents in Norway, 62 cents in Italy, and 40 cents in Great Britain. We appreciate our news delivery service and are glad we

can still afford it.

Your Baptist Record is still a good investment. Few annual subscriptions of any worthwhile publication can be purchased for seven or eight dollars. Our people need to read the only official news link between Mississippi Baptists and the world. The Every Family Plan (\$5.40 per family per year) is a bargain for any church.

"CHARLIE, DON'T EVER INTRODUCE ME AGAIN AS AN ITINERANT PREACHER! I'VE GOT AS MUCH LEARNING AS ANY OF YOU!"



## "Jesus" film shown near Moscow

MOSCOW, USSR (epbs) — The cinema seats were nearly all occupied 30 minutes before the scheduled time. The people had come to see a movie, just as they did every Sunday afternoon in the town of Vysokovsk, near Klim, about 80 kilometres (50 miles) from Moscow. However, on this particular day, Jan. 20, 1991, they would receive much more than a film: they would hear, many for the first time, the gospel of Jesus Christ. The film which they had come to see was "Jesus."

More and more Baptist churches through the Soviet Union are using film showings to bring the message of Christ to the people. Ivan Gnida, the superintendent ("Presbyter") of the Moscow Region of Evangelical Christians-Baptists, said he probably averages two or three film showings per week. "The people come to the showings because they want to learn about Jesus," he explained. The 500 persons in the Vysokovsk cinema had paid .50 kopeks to enter, the normal price of a film in the state "Palace of Culture" where the town cinema is located.

Before the film started, Pastor Gnida addressed the audience which included a number of men in uniform, children, youth, and adults. "For many years the Bible was a forbidden book," he began. "Some strange people 70 years ago said we would try to live without Christ and religion. And now we see the results: riots, economic ruin, and drugs among our youth."

"They also said we will die like animals. But I say to you this afternoon you will live, because you are not animals. There are two places where you can live, and you must choose in

which place you wish to spend eternity."

Pastor Gnida carefully explained to his listeners what it means to be a Christian and a member of the church. He narrated in simple terms the story of Jesus from virgin birth to the death on the cross and the resurrection.

One could have imagined that people who had paid to see a two-hour film would not sit patiently through more than an hour of preaching prior to the film showing. Not so with the attentive audience in Vysokovsk. After the preaching, everyone was invited to ask the preacher questions, "anything you wish to know about us," the preacher told them.

The audience fired many questions to the speaker. What kind of contributions do you have to give to be a member of a Baptist church? How much do Baptist pastors earn? What do you think of believers in other confessions? What is different between Evangelical Christians-Baptists and the Orthodox? What do you think about the end of the world? And more.

The superintendent gave answers to each question. When there were no more questions, the film began.

As well as anyone can determine, that Sunday afternoon service was the first time the gospel has ever been preached in Vysokovsk, a town of 10,000 residents established as a textile center over 50 years ago.

Superintendent Gnida has a vision of the ministry needed in his region. "We now have the freedom to witness," he said. "During all the past years people could not hear about Jesus Christ. So, in our lifetime we need to establish a congregation of believers in every city, in every town."

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# Executive Committee approves PAC-CLC merger

NASHVILLE (BP) — The SBC Executive Committee decided Feb. 19 how to spend the money Southern Baptist churches contribute to their cooperative budget next year but failed to decide what makes a church cooperative.

Committee members also:

— Approved a merger of the Public Affairs Committee into the Christian Life Commission — two of the three organizations authorized to represent Southern Baptists on religious liberty issues, and

— Approved the earlier election of three vice presidents to serve on the Executive Committee's Nashville-based staff: Richard P. Rosenbaum Jr., vice president for business and finance; Mark T. Coppenger, vice president for public relations; and Herbert V. Hollinger, vice president for Baptist Press.

The committee adopted with no debate the proposed 1991-92 Cooperative Program allocation budget, which plans to spend more than \$140 million to support the work of Southern Baptist agencies and institutions.

But the committee could not decide if support of the Cooperative Program should become the basis for a church's participation in the annual Southern Baptist Convention meetings.

Participation has been open to any church that contributes "to the Convention's work." That phrase in the Southern Baptist Convention constitution has been interpreted to include contributions to any SBC cause — the Cooperative Program, annual missions offerings or even designated gifts to specific agencies or institutions.

But last week the Executive Committee proposed a constitutional amendment to limit participation in annual conventions to those churches that contribute to the Cooperative Program at both the state and national levels. That action would exclude from messenger participation in the annual meeting of the SBC

those churches that give all their contribution to alternate missions-funding plans or designate that their contributions be used for certain SBC causes or withheld from others.

During their Feb. 18-19 meeting in Nashville, committee members debated the proposal at length before referring it back to their bylaws committee for further work. Several committee members expressed disapproval with various aspects of the proposal and others admitted they were confused about its ramifications.

The issue originated during last June's annual convention, when messenger Craig F. Stout of Missouri asked the Executive Committee to study the constitutional terminology related to "cooperation."

Although Stout's motion asked for the study to be completed by the 1991 convention, the committee's decision to postpone action will make it unlikely that a proposal will be ready by June. And a constitutional amendment must be approved by two successive conventions.

During the 12-year controversy in the SBC, some churches on both sides of the conflict have designated funds away from various SBC causes that they find objectionable.

Under the convention's current constitution, however, those churches have not been denied participation in the annual Southern Baptist Convention meetings. Any church that contributes some money to any Southern Baptist cause currently is eligible to send at least one messenger to the annual meeting.

The proposed change would have limited participation in the SBC to churches that contribute at least some money to both state and national causes through the Cooperative Program. Only "undesignated" or unrestricted contributions to the CP would have counted as contributions "to the Convention's work."

It is not known how many churches would be affected by the proposed change. Most Southern Baptist churches

give at least some financial support to the Cooperative Program, thus qualifying as a cooperating church.

The issue is critical, however, because membership in cooperating churches also is a prerequisite for service as an SBC missionary, convention officer, committee member, or trustee.

In the early years of the current SBC controversy, conservatives were criticized for designating gifts away from certain SBC causes. However, as conservatives have gained control of the denomination's agencies, some moderates have led their churches to begin designating funds.

Last August some who have been on

the losing side since 1979 formed an alternative missions-funding program that takes those contributions out of the hands of the Executive Committee, which drafts the Cooperative Program budget. Two Baptist state conventions — in Virginia and North Carolina — have enacted their own plans for diverting funds.

The constitutional amendment proposed by the Executive Committee would have affected both moderates who are using the new alternate-funding plans to bypass the SBC CP allocation budget and conservatives in Virginia, North Carolina and elsewhere who are displeased with budget actions on the state level.

Bill Horton of Asheville, N.C., tried to change the proposal by basing SBC participation only on contributions to the national portion of the Cooperative Program in order not to infringe on the autonomy of local churches by requiring them to participate in the state-level Cooperative Program.

Insisting that SBC churches support the state convention is "a form of connectionalism," argued Robert Jackson from Galax, Va. "I don't feel we should be in a position of telling churches to give to the state convention."

Opponents of Horton's amendment (See **MERGER** on page 4)

By Greg Warner

The Second Front Page

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, February 28, 1991

Published Since 1877

# Baptisms gain tops 1990 SBC statistics

By Linda Lawson

NASHVILLE (BP) — The largest increase in baptisms in a decade topped 1990 Southern Baptist Convention statistics in 10 key reporting areas.

A total of 385,031 baptisms were reported through the Uniform Church Letter in 1990, compared to 351,107 in 1989, for a 9.7 percent increase of 33,924. During 1990, Southern Baptists conducted "Here's Hope" simultaneous revivals throughout the nation.

Two numerical milestones were reached in 1990 as church membership surpassed 15 million and ongoing Sunday School enrollment topped 8 million.

Church membership reached 15,044,413, registering a 0.9 percent gain of 130,875, the largest increase since 1986.

Sunday School enrollment climbed by 73,483 or 0.9 percent to 8,009,498, for the second consecutive gain.

Other areas in which increases were reported included number of churches, music ministry enrollment, mission expenditures, and total tithes, offerings and special gifts.

Discipleship Training and Brotherhood enrollment/participation registered larger totals than 1989, but figures cannot be compared due to changes in reporting procedures.

Only one program, ongoing Woman's Missionary Union enrollment, registered a decrease. WMU enrollment declined 0.4 percent or 4,476, for a new total of 1,197,987. This was the second consecutive decrease for WMU enrollment.

Music ministry enrollment increased for the 25th consecutive year. The 1990 total of 1,837,428 represents an increase of 47,560 or 2.7 percent.

The number of churches increased by 189 or 0.5 percent to 37,974. The gain was the smallest since 1987 and the

third time in 11 years the increase has dropped below 200.

Total tithes, offerings and special gifts reached \$4,567,834,980, a 6 percent increase of \$258,496,000 over 1989.

Mission expenditures totaled \$718,476,262, an increase of 0.8 percent or \$5,554,472.

Discipleship Training enrollment/participation for 1990 was 2,206,252 in the first year of operation under a new records system. The total for 1989 under the previous system was 2,026,141.

Brotherhood enrollment/participation for 1990 also was reported under a new system with a total of 593,844. The 1989 total was 530,723.

The statistics are based on 37,172 Uniform Church Letters processed by the Southern Baptist Sunday School Board's corporate planning and research department.

Lawson writes for BSSB.

## Home Board seeks to accept Utah Missions as subsidiary

By Mark Wingfield

ATLANTA (BP) — Trustees of the Southern Baptist Home Mission Board have asked the SBC Executive Committee for permission to add Utah Missions Inc. as a subsidiary corporation.

Utah Missions is an evangelical, non-denominational ministry related to Mormons founded by John L. Smith, a Southern Baptist pastor who currently resides in Marlow, Okla.

During the Feb. 12 meeting of the HMB executive committee, trustees approved a resolution requesting action by the SBC Executive Committee and elected four trustees to serve on the board of directors of Utah Missions. The action came in response to an offer by Smith to transfer the ministry to the HMB upon his pending retirement.

The proposal is for Utah Missions to be owned and operated by the HMB as a separate entity. According to HMB bylaws, addition of such a subsidiary requires approval of the SBC Executive Committee, which will meet in Nashville Feb. 18-20.

HMB trustees named to the board of directors for Utah Missions are chairman Ralph Smith of Austin, Texas, and the three trustees from Oklahoma: Brad Allen of Duncan, Jackie Ingram of Oklahoma City, and Keith Russell of Anadarko.

If approved, the ministry of Utah Missions would be supervised through

the HMB's interfaith witness department.

Utah Missions currently has headquarters in Marlow, Okla. Its ministries include two periodicals, *Angel* and *Inner Circle*, both aimed at educating readers about the differences between Mormonism and Christianity.

Smith and his wife, Inez, started a Southern Baptist church in Clearfield, Utah, in 1951. During 17 years of ministry in Utah, Smith began writing books and columns that led to the founding of Utah Missions in 1972.

In other action at the February HMB executive committee meeting, trustees:

— Elected Ron Lawson, former director of media production, as director of the media department, replacing Jay Durham, who recently retired;

— Heard a report from HMB President Larry Lewis, in which he expressed delight over record gifts to the 1990 Annie Armstrong Easter Offering and a nearly 10 percent increase in baptisms in the SBC last year;

— Approved lowering the interest rate for church loan funds to 10.75 percent;

— Accepted the resignation of trustee Thomas Kyzer of Spanish Fort, Ala., who is moving to another state.

Wingfield writes for HMB.

## Trustee actions prompt accrediting visit to Southern

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary has been notified by one of its accrediting bodies that an evaluation team will visit the campus later this year to assess the impact of recent actions by the seminary's board of trustees.

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada authorized the "focused visit" after reviewing an ATS staff member's report on a November fact-finding visit to the Louisville, Ky., campus.

In response, the seminary's trustee executive committee voted Feb. 5 to set in motion a process for addressing concerns raised in the report. A

committee was appointed to study the report and to "review and restate" several trustee actions in question.

Daniel O. Aleshire, ATS associate director for accreditation, said the investigation by a "peer evaluation team" may come as early as May following the trustees' annual meeting in April. Asked whether the 132-year-old seminary's accreditation is in jeopardy, Aleshire said such speculation is "premature at this point." He added that the evaluation team has a variety of options it may recommend to the accrediting commission, ranging from no action to probation.

In a letter to Southern Seminary President Roy L. Honeycutt, the accrediting commission noted the fact-

finding report had "provided sufficient evidence for the need for further review" of the impact of recent trustee actions on the seminary.

It said the commission plans "to determine the manner in which, if at all, these actions have prejudiced the appropriate roles of the various seminary constituencies, especially the faculty and internal administration."

The letter noted two ATS standards which will be given "special attention." One states that the governing board of an accredited school is responsible for "maintaining the vitality and integrity of the institution."

(See **SOUTHERN** on page 4)



## MERGER

From page 3

said it endorsed designated giving at the state level, since churches would not be required to participate in the state-level Cooperative Program. James Wideman of Portsmouth, N.H., who described the amendment as "a total political decision," adding that in the proposal, "We are saying it's OK to designate one way but not OK to designate another way."

Executive Committee President/Treasurer Harold C. Bennett said the state and national Cooperative Program "is a unit." Under the CP system, enacted in 1925, church contributions are sent first to the state convention, which funds its ministries out of a percentage of the total contributions and sends the balance to the Executive Committee for SBC ministries.

Bennett warned that bypassing the state portion would threaten the Cooperative Program itself. If Horton's amendment is approved, he said, "we've taken the first step to dividing our great process."

Horton's amendment was defeated easily, with only four affirmative votes. But then committee members were reluctant to approve the original proposal as well. Paul Pressler of Houston, vice chairman of the committee, lamented that the original proposal would label churches uncooperative if "by conscience" they bypass the state convention with their contributions.

Stephen Brumbelow of Poca, W.V., argued against changing the constitution to tie participation to CP support. "We've heard for years that money is the test of fellowship," he said.

"This (proposal) almost confirms that fear."

Kenneth Barnett of Lakewood, Colo., admitted he was confused by the whole issue and suggested the proposal be studied further. A motion to refer the amendment back to the committee's bylaws workgroup passed with little opposition.

No such debate developed on the question of how to spend Cooperative Program money, however. The 1991-92 budget, drafted in January by the program and budget subcommittee, was approved unanimously by the full Executive Committee.

The \$140,710,282 spending plan, which represents a 2.46 percent increase over the current budget, must be approved by messengers to the Southern Baptist Convention in June. The three largest percentage increases went to the Christian Life Commission, Public Affairs Committee, and the SBC convention operating budget which funds the Executive Committee.

The SBC operating budget of \$3.24 million carries an increase of 13.0 percent, which committee members said is necessary to pay the rising costs of the annual convention, to fund an expanded public relations program for the SBC, and to provide funds for the Baptist World Alliance, the Baptist Joint Committee on Public Affairs, and the Public Affairs Committee.

The largest percentage increase — 30 percent — will go to the Public Affairs Committee, even though Executive Committee members later voted to dissolve the group. The entire PAC budget of \$32,500 would be assigned to the Christian Life Commission if the proposal to merge the two organizations is approved in June.

The CLC also will receive a 6.3 percent increase of its own, bringing its CP allocation to \$1.3 million. The increase is provided to fund the CLC's expanded program statement, which now includes religious liberty.

The Home Mission Board received a 2.51 percent increase while the

Foreign Mission Board and Baptist World Alliance each received a 2.46 percent increase in CP allocations. All other SBC-related entities received increases of 2 percent or less.

Before presenting the budget to the full committee for approval, the program and budget subcommittee eliminated a \$12,500 allocation for Religion in American Life, a national organization that promotes religious participation. Subcommittee members were concerned that the group includes Muslims, Jews, and Mormons. They voted to give the money to the Home Mission Board instead, ending at least 25 years of SBC association with RIAL.

The proposed merger of the Public Affairs Committee into the Christian Life Commission will reduce from three to two the number of organizations that represent Southern Baptists on religious-liberty issues. Last year the CLC was given religious-liberty assignment.

The 19-member PAC has served as the Southern Baptist contingent on the larger Baptist Joint Committee on Public Affairs, a religious-liberty watchdog organization that includes nine Baptist denominations. The \$50,000 budgeted for the BJCPA is the same as the SBC current budget which was reduced by 87 percent from the 1989-90 budget.

Under terms of the proposed merger, the Christian Life Commission would be enlarged to make room for 9 of the current at-large members of the PAC to serve as CLC trustees. The seven ex officio PAC memberships — SBC agency executives and the SBC president — would be eliminated immediately, as would the position of one at-large member who is also an SBC agency executive. The CLC then would determine who would represent the SBC on the Baptist Joint Committee.

Debate on the merger focused on how long those at-large members would be allowed to serve as CLC trustees.

The original proposal presented to the administrative and convention arrangements subcommittee would have allowed those eligible for a second four-year term on the PAC to serve their full time on the CLC. In the subcommittee an amendment was offered to eliminate those positions at the end of the current terms.

The amendment passed the subcommittee by a three-to-one margin. But when the proposal was presented to the full Executive Committee, it was reversed again.

Pressler made a motion to restore the merger proposal to its original form and allow the second terms, which he said were "part of an agreement" reached in January by a group of 10 people representing the PAC, CLC, and Executive Committee. "This is not an effort to work out a deal," explained Pressler, who said the agreement was a "good faith" effort to reach a compromise.

But Robert Jackson said Pressler's amendment "artificially increases the size of the CLC" by allowing the second terms. "I don't see the point of this if our purpose is to merge..."

Six PAC members are eligible for second terms: Robbie Hughes of Jackson, Miss., Robert Showers of Arlington, Va., William Stone of Phoenix, Ariz., Jay Strack of Dallas, Norris Sydnor of Oxon Hill, Md., and J.T. Williams of Tallahassee, Fla.

Permitting the second terms would give the CLC the benefit of the PAC members' expertise in church-state matters, said Eldridge Miller of Sallisaw, Okla. "This is not enlarging the CLC but only making it possible for them to serve a little longer," he said.

"People's feelings are important,"

argued T.C. Pinckney of Alexandria, Va. Allowing the second terms "is a small thing we can do," he said.

Pressler's motion passed 37 to 22.

The merger, which then was approved, asks the CLC to adjust its charter to make room for the PAC members and asks the Southern Baptist Convention to amend its bylaws to eliminate the Public Affairs Committee.

In separate secret ballots, the Executive Committee unanimously approved the employment of three new vice presidents. All three had been elected earlier by the committee's officers under a special authorization.

Committee members later voted unanimously to reduce the minimum age for early retirement of Executive Committee staff members from 60 to 58 in order to make it possible for Al Shackleford to apply for early retirement. Although Shackleford has not formally requested early retirement, Bennett said, he has been unable to find another job.

Although the Executive Committee could not decide how to define "cooperation," they did approve an amendment to the SBC constitution to require all members of SBC committees to come from "cooperating" churches. Already the constitution requires that all SBC officers, trustees, commissioners, and missionaries be members of cooperating churches.

Executive Committee members acknowledged that a dispute involving the chairman of the 1990 Committee on Nominations — Roland Lopez of McAllen, Texas — probably prompted the constitutional change. Messengers from Emmanuel Church in McAllen where Lopez is pastor did not participate in the Southern Baptist Convention last June because questions were raised about the church's lack of Cooperative Program support.

Executive Committee members defended Lopez, noting SBC officials later determined Emmanuel's messengers were eligible since a mission of the church had contributed.

Pressler explained: "This should not ever be construed as critical of anybody." He pointed to a resolution, later adopted by the committee, that defended Lopez and the church against the "unfair treatment" they received.

Another proposed bylaw amendment will attempt to clear up confusion concerning the annual report of the Committee on Nominations. The Executive Committee will propose amendments to the SBC bylaws that will treat the annual slate of proposed trustees as a report rather than as nominations.

Committee members were told the amendments would not alter the way the nominations have been handled in recent years but only clear up the existing ambiguity by clarifying the current practice.

The Executive Committee asked its institutions workgroup "to study the procedures and impact of the accreditation of the six Southern Baptist Convention seminaries." Because at least two seminaries have encountered accreditation problems recently, some Southern Baptists have called for the SBC to set up its own accrediting agency.

The issue was debated in the program and budget subcommittee, which heard that a similar study being conducted by the Southern Baptist Education Commission in response to a motion that was referred during the 1990 convention. Subcommittee members decided to ask for their own study of accreditation, however, while seeking assistance from the seminaries and the Education Commission.

The Executive Committee took

# Waltham Church schedules Annie Armstrong supper

By Sachiyo Donohoo

March 3-10 will be the week of Prayer for Home Missions. "Giving People Hope" is the theme. There is hope for lost people all over the United States. From the frozen coasts of Alaska to the balmy shores of Florida, people need the Lord. We need to pray earnestly for the millions who are lost, and for the missionaries who faithful witness to them," said Sachiyo Saturday, March 9, at Waltham Church in Webster Association at 7 p.m. a pot-luck supper will be served. Following this supper a joint meeting of the WMU and Brotherhood will be held. Featured speaker at this

meeting will be Dave Elliott of the WFCM Radio of French Camp. An offering will be taken for the Annie Armstrong Offering.

Many of us wake up to Brother Dave's cheerful warm comforting voice. You can see his smile over the radio. His Christian guidance gives us the assurance that God will be with us. We would like to invite all of our neighbors and friends to come out and have supper with us and enjoy his wonderful message.

Mrs. Donohoo is a member of Waltham Church.

## Kellys in Singapore

Earl and Marjorie Kelly continue their work in the Orient. They have completed their assignment in the Philippines and will be moving to Singapore. This spring they will minister in New Zealand, Fiji, New Caledonia, Australia, Indonesia, Malaysia, Thailand, Bangladesh, Nepal, and India. Your prayers are requested. Effective immediately the Kellys' address is:

Baptist Mission  
7 Kenanga Ave.  
Singapore 1334

several other actions affecting SBC agencies and institutions:

— Messengers at the Southern Baptist Convention in June will be asked to eliminate, at the request of the SBC agencies, at-large and local trustees from the Foreign Mission Board, the Home Mission Board, and the Brotherhood Commission.

The requests came from the three agencies after the Executive Committee, in response to a referred motion at the 1989 convention, asked all SBC entities that have the special positions to determine if are needed any longer.

— Trustees of Southern Seminary in Louisville, Ky., who had asked that their charter be amended so that the SBC would be the final authority in the election of trustees, were asked to consider amending the seminary's articles of incorporation to eliminate their power to remove trustees. Committee members pointed out that no other SBC entity has such power. The Executive Committee is considering adding a provision for the removal of trustees to the SBC constitution or bylaws.

— The Radio and Television Commission was asked to submit an amended charter for FamilyNet, a religious TV network it intends to buy and operate as a subsidiary. Southern Baptist agencies must receive authorization from the Executive Committee to operate subsidiaries.

— Such authorization was granted to the Home Mission Board, which will operate Utah Missions Inc. as a subsidiary.

The Oklahoma-based corporation, which is expected to be donated to the HMB, is a ministry that seeks to evangelize Mormons.

— Midwestern Seminary in Kansas City, Mo., was authorized to borrow up to \$300,000 to make improvements on

seminary housing.

— Minor revisions were made in the program statements for the Sunday School Board and Brotherhood Commission.

In other actions:

— The Baptist Convention of New England was approved for representation on the Foreign Mission, Home Mission, and Sunday School boards as a result of an increase in church membership above the 20,000-person threshold. The multi-state convention already has one representative on the Executive Committee.

— Larry Nail, pastor of First Church of Eldorado Springs, Mo., was named to fill a Missouri vacancy on the SBC Committee on Nominations. He replaces Rick Kunz, who moved from the state.

— In addition to the resolution commending Roland Lopez and his church, resolutions of appreciation were approved for retired state Baptist newspaper editors Donald T. McGregor of the Baptist Record of Mississippi and Jackson Walls of the West Virginia Baptist.

— The committee voted to recommend holding the annual convention in the year 2000 in Orlando, Fla., June 13-15.

The Executive Committee also heard a message from SBC president Chapman, who called Southern Baptists to respond to America's spiritual hunger. Chapman urged prayer for a swift end to the Persian Gulf War and for a "safe and speedy return of loved ones and a genuine and lasting peace."

Warner is associate editor of the Florida Baptist Witness. Also contributing to this article were Don Kirkland of the Baptist Courier of South Carolina, Robert Dilday of the Religious Herald of Virginia, and Bill Webb of the Illinois Baptist.

## SOUTHERN

From page 3

tion." A second states that the board "shall be responsible for the establishment, maintenance, exercise, and protection of the institution's integrity and its freedom from the unwarranted harassment of inappropriate external

and internal pressures and destructive interference or restraints."

Although seminary president Honeycutt said the ATS notification is "sobering news," he praised trustees for their prompt response and reiterated his pledge to work with the board to "effect positive, constructive change."



# 1990 BROTHERHOOD VOLUNTARISM

## NATIONAL TOTALS

59,180 VOLUNTEERS  
4,002 PROJECTS  
\$42 MILLION CONTRIBUTIONS\*

## MISSISSIPPI



\*REPRESENTS APPROXIMATE VALUE OF VOLUNTEER'S TIME AND LABOR.

BROTHERHOOD COMMISSION ILLUSTRATION BY JEFF HATCHER

# 1990 Brotherhood volunteerism equalled \$42 million to missions

By Jim Burton

MEMPHIS (BP) — The time and labor of Southern Baptist Brotherhood missions volunteers equalled an estimated \$42 million in 1990, said Brotherhood Commission President James H. Smith.

With 27 state Brotherhood directors reporting volunteer activity, Smith said there were 59,810 missions volunteers recruited through Brotherhood who participated in 4,002 national and international projects.

"We've always known that Brotherhood was making a significant contribution to missions in the Southern Baptist Convention," Smith said. "When you put a dollar figure to volunteer participation you begin to see how great that contribution is."

An inter-agency Volunteers in Missions Task Force assigns a dollar value to volunteers. The VIM Task Force estimates that each volunteer

spends an average of three days on a project and that the average missionary salary is \$88 per day. Applied to the 42,330 Brotherhood missions volunteers reported in non-construction projects, the formula values the volunteer's time and labor at about \$11.2 million.

"The \$11.2 million figure is the equivalent of 509 career missionary annual salaries," said Jim Furgerson, Brotherhood Commission Baptist Men's director. "In effect, Brotherhood volunteers matched the 1990 Annie Armstrong Offering goal with in-kind contributions."

In addition, 17,480 Brotherhood construction volunteers accomplished 612 mission construction projects, 67 outside the continental United States.

Volunteer labor typically cuts the cost of new-church construction in half, said M.B. Howard, National

Fellowship of Baptist Men's construction coordinator.

"A conservative estimate is that Brotherhood volunteers saved about \$100,000 per new church-building project," said Furgerson, who compiled the report. "That would mean a savings of \$30.6 million."

Along with construction volunteers, the categories reported include disaster relief, church renewal, lay led revivals, criminal justice ministries, nursing home ministries, mission Bible studies, mission vacation Bible schools, and Royal Ambassador camps.

State Brotherhood directors also reported projects through their state Baptist Men's fellowships including sports, performing arts, agriculture, business, education, and medical/dental.

Of the 4,002 projects, 134 were overseas and involved 3,155 volunteers.

The volunteer report comes on the heels of the highest Brotherhood Commission enrollment report in 27 years. Smith said 593,844 men and boys were reported on the annual church uniform letter as involved in missions education through Brotherhood. That is the highest since 603,696 were reported in 1963. The highest enrollment was 1962 with 634,651 reported.

Burton writes for the Brotherhood Commission.

## New video released, schedule published

"Sowing and Reaping in Mississippi" is a 29:46 length video showing the work among black Southern Baptist churches in Mississippi. Five Southern Baptist pastors talk about how the Spirit of God is moving in their churches. The pastors are: Eddie Jones, Victory Temple Church, Greenville; Louis Lamar, Mount Sinai Mission, Tupelo; Leslie Blakely, New Galilee Church, Picayune; Rico Balzora, Meadville Street Mission, Summit; and Cleophus Rawls, West Batesville Church, Batesville. Walt Grayson, Jackson, is the narrator for the video. Also featured is Harold Vaughn, layman, Northside Church, Batesville, and Richard Brogan, consultant, Mississippi Baptist Convention Board.

"Sowing and Reaping in Mississippi" is a new video produced by the Cooperative Missions Department and Broadcast Services of the MBCB in cooperation with Grayson Family Productions of Brandon.

Copies of this program are also available from the Department of Broadcast Services on 1/2-inch VHS for loan by writing or calling Broadcast Services Department, P. O. Box 530, Jackson, MS 39205-0530, phone (601) 968-3800.

If other churches in the state have access to cable channels, Broadcast Services will loan them 3/4-inch (or 1/2-inch) videotapes for broadcast.

Those churches and cable stations scheduled to run this video are:

City			Channel
ACTS of Rankin	Mar. 3	9:30 a.m.	Rankin County Cable
Brandon, Pearl	Mar. 3	6:30 p.m.	Channel 35
ACTS 23 of Jackson	Mar. 5	6:30 p.m.	Capitol Cablevision
Jackson	Mar. 19	6:30 p.m.	Channel 23
First BC	Feb. 26	9:00 p.m.	Warner Cable
Yazoo City	Feb. 28	9:30 p.m.	Channel 10
Lebanon ACTS Board			Pine Belt Cable
Hattiesburg	Mar. 3	3:00 p.m.	Channel 6
ACTS Channel 10	Mar. 5	8:00 p.m.	Warner Cable
Cleveland	Mar. 7	8:00 p.m.	Channel 10

## Liberian couple keeps faith during civil war

LOUISVILLE, Ky. (BP) — Enduring captivity, beatings and a life-threatening journey to safety, Lincoln Brownell escaped the Liberian civil war holding fast to the faith he proclaimed as a Baptist seminary professor.

That same faith, in fact, now compels him to return to his native country.

"You see so many people die," said Brownell, professor of Old and New Testament at Liberian Baptist Theological Seminary in Monrovia. "You don't give up on life as a Christian, but you realize you can die anytime. You come to a point where you are afraid of the process of dying, but you are not afraid of the point of death. You see God protecting you through each stage."

Brownell and his wife, Chinco, ar-

rived at Southern Seminary in Louisville, Ky., last October. Brownell, a 1986 graduate of Southern, has been studying at the seminary as a visiting scholar and plans to pursue a doctoral degree in Christian education. Chinco, who was a third-year medical school student in Liberia, hopes to complete her medical degree in the United States.

Liberia has been besieged by civil war since late 1989, when the forces of Charles Taylor and Prince Johnson began their attempt to overthrow the government of President Samuel Doe. Doe was killed in September, and the country now is headed by an interim government. Currently, an uneasy ceasefire is being held in place by the multi-nation West African Peacekeeping Force.

## A new scam is in operation

A new scam is apparently operating in the States, preying on the sympathy of church groups.

A woman claiming to have attended Christ Tabernacle Baptist Church, Clinton, which shares facilities with Northside Church, phoned them Sunday asking for help. None of the church members recalled this woman.

The black woman claimed to have needed car repairs in Virginia and needed an additional \$270 to get her car out of the shop. The white mechanic, who also spoke to Christ Tabernacle pastor, James Anderson, and Northside's associate pastor, Howard Williams, appeared to be a raging racial bigot who spoke epithets about the woman. He wanted his money, he said. But he refused to give Williams a number to phone him back. Also, the woman, claiming to be at the garage, had not phoned collect. She wanted the money sent through Western Union.

Suspicious, Williams told the woman to get a motel for the night and he would be back to her the next day.

He then phoned the Virginia Highway Patrol to see if they could look in on the woman. A patrolman was already familiar with the situation and told Williams that the couple had been phoning other groups with the same story.

## 'Crossover Japan' to be convention-wide effort

By Marty Croll

RICHMOND, Va. (BP) — As men and women in Japan open their minds to the gospel, the Southern Baptist Convention is calling on its people to help gather in the harvest.

The Japan Baptist Convention has asked the Southern Baptist Foreign Mission Board to send volunteers to work with some 40 churches in a special evangelistic crusade May 20-June 3. SBC President Morris Chapman is urging churches throughout the United States to send pastors and lay people to help.

Called "Crossover Japan," the crusade would be the first in a series of "Cross Overseas" projects emphasizing participation from all parts of the Southern Baptist Convention in a yearly crusade overseas. It would parallel the "Cross Over America" campaign Chapman has launched in conjunction with the denomination's Home Mission Board.

Chapman said he hopes Southern Baptists can stage one major evangelistic crusade in the United States every year. He and the Home Mission Board have dubbed this year's project "Crossover Atlanta" and have planned it in conjunction with the denomination's annual convention. "Crossover Japan" will be its foreign counterpart.

"There's response to the gospel from Japanese people here better than we've had in years," said Max Love, administrator for the organization of Southern Baptist missionaries in Japan. "I don't know exactly the reason for it. It could be a disillusionment with materialism. It could be the people are looking for something deeper and more fulfilling."

The world has watched as Japan used a hard-working and imaginative labor force to forge itself into a world power. But as the Japanese have become prosperous, their attention has drifted from the eastern faiths of their forefathers. Many believe what remains is a spiritual vacuum — a very dangerous one. In the vacuum, even cults are finding acceptance.

"The gross materialism and preoccupation with the good life is beginning to produce great fatigue among the Japanese people," said Sam James, who oversees Southern Baptist mission work in Japan and other nations of east Asia. "There is a renewed interest in spiritual things. There are churches in Japan that are growing at an unprecedented rate."

Those interested in helping may call Bill Peacock or Anita Mahoney at the Foreign Mission Board, 1-800-999-3113. Croll writes for FMB.

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# Christians face opportunity to witness to Muslims, home missionary says

By Mark Wingfield

LOS ANGELES (BP) — American Christians face an unprecedented opportunity to witness to Muslims if they will begin by showing love, a Southern Baptist expert on Arabic ministries said.

"God has cracked the door" for Christians to share their faith with one of the most closed groups in the world, said Khalil "Charlie" Hanna, a Southern Baptist missionary among Arabic-speaking people in the United States.

Hanna, who is Egyptian and became a Christian through the ministry of Southern Baptist foreign missionaries, has been a home missionary in California for 15 years.

The current conflict in the Persian Gulf ultimately will provide more opportunities for Christians to present the gospel to Muslims, he believes.

"God is allowing this opportunity for some people from Islamic nations to hear the gospel. As the war in the Gulf takes place, Christians should take spiritual warfare to winning Muslims in the United States.

"I want to encourage Southern Baptists to take the advantage."

Traditionally, Christian work among Muslims has been difficult at best, he explained. "It is not easy to bring a man of Muslim background to become a Christian. Humanly speaking, it is impossible."

The Islamic religion and Middle Eastern culture are so intertwined as to be inseparable. When someone from the Middle East forsakes Islam, he also forsakes his heritage and culture.

Additionally, those who convert from Islam to another religion usually are persecuted, Hanna said. "If a Muslim becomes a Christian he can lose his job, his life, his family."

However, the harsh regime of Ayatollah Khomeini in Iran forced many Iranian Muslims to question their religion, Hanna said. "He caused people to ask, 'Is this truly God's religion? Is this God encouraging killing?'"

Because there is no separation between religion and government in Iran, the terror wrought by Khomeini's government reflected poorly on the Islamic religion, he explained.

Hanna believes the same is likely to happen among Iraqis as a result of Saddam Hussein's leadership, assuming the allied forces win the war.

To illustrate, he cites an Iranian man he met recently. The man, who served in Khomeini's air force, had just become a Christian.

Hanna asked the man why he had converted from Islam to Christianity. "I was seeking a God who teaches love," the man replied.

This instance illustrates a breakthrough Hanna said he now sees with unusual frequency. After 15 years of labor among Middle Easterners in California, Hanna hopes to organize the first Iranian Southern Baptist church soon. "This is perhaps the only time in history we have found an Islamic nation open to the gospel."

The same ultimately will be true among Iraqis and others affected by the war, Hanna predicts.

"Middle Easterners look to the

United States as a Christian nation. Whatever the United States does politically, in the Islamic mentality is perceived as Christianity.

"Suppose you are a Kuwaiti man. After the war is over, who will have returned you to your land? A Christian. Who will have protected Saudi Arabia? A Christian nation."

"What's taking place now in the Gulf, our troops being there, is significant because it is a Christian presence on the most holy land of Islam. The Gulf region will not be the same religiously after this war."

"I feel what has been done is to drive a big nail in the Islamic coffin."

Additionally, the war has broken the bond between Muslims, Hanna said. "They are fighting Islam against Islam, and Islamic nations are aligned with Christians."

Now, as never before, Southern Baptists need to learn about people in the Middle East, Hanna said. "This is a unique time for Christians to show Middle Easterners that Christians love and care."

Hanna offered these suggestions for witnessing to Muslims:

1. Locate Muslims. Many are doctors or small business owners, he said. Others are university students.

2. Start with respect rather than fear. Instead of looking at all Middle Easterners as potential terrorists, Christians should educate themselves in preparation for ministry, he urged. "I deserve respect because God created me in his image, not because he created me in the Anglo image."

"Middle Easterners are generally

warm, friendly people."

3. Avoid politics. "The church should create an accepting atmosphere. We need to say, 'Even though we have war, Southern Baptists still love you and care for you.'"

Additionally, Southern Baptists especially need to realize that the relation of Israel and the Palestinians is an emotional issue that can create a barrier to Muslims accepting Christianity, Hanna said.

4. Find a common ground. "This could be friendship, caring, fulfilling social needs, ministering to physical needs," he explained.

During the current conflict, churches might consider opening special prayer lines or offering counseling to those who have families still living in the Middle East, he said.

5. Present a New Testament. "Muslims may read the New Testament in private without fear of persecution," Hanna said.

6. Nurture the relationship. Even though the Koran forbids Muslims from developing friendships with Christians, most Muslims in America are usually more accepting, he said.

7. Don't rush it. By nature, Middle Easterners do not adapt to change quickly, Hanna said. "Allow enough time for him to change his way of thinking. Don't rush him and he will come around in his own time."

"To minister to Muslims requires a different philosophy, a different plan," he claims. "Winning the Muslim in the United States requires vision, patience and optimism."

Wingfield writes for HMB.

## Book reviews

Davis, Cos. H. Jr.; **CHILDREN AND THE CHRISTIAN FAITH**; Broadman.

The author is the manager of the preschool program section of the Sunday School division of the Baptist Sunday School Board.

This is a helpful book! It is divided into three sections: "The Parents' Role in Religious Training," "Important Issues in Religious Training," and "Teaching the Faith." Each section is very helpful.

The first section answers many questions parents often ask about their children's conversion experiences. "How do we know when they are real?" "How can we be certain they are ready?" These are just some of the questions parents often ask as well as ministers!

I found the second section of the book to be helpful as well. In one chapter on "values" the author stresses the importance of a good home life. He says, "It would be difficult to overestimate the amount a child learns from his family."

The final section of the book contains some excellent material for parents of children who have recently made professions of faith. It contains six chapters dealing with such subjects as "God, the Loving Creator," "The Lord's People," "I Want to be Baptized," and more. Each chapter contains some hint for reviewing these doctrinal truths with your children. I believe this would be good material for a Discipleship Training course for parents.

This is a good book! It is very practical and easily read. Every parent of small children should read it, and any minister who struggles with the issues related to the conversion of children.

— Reviewed by Greg Potts, pastor, Heuck's Retreat Church, Brookhaven.

## Letters to the editor

### Use familiar hymns

Editor:

As a private in the Army of the Lord please allow me to express the opinion that more satisfying and joyful worship services could be provided in our churches if the ministers of music would concentrate on scheduling the more familiar hymns for the congregation to sing.

While the argument might be made that all hymns are important, just as all books of the Bible are important, obviously some are more important than others.

For example, a sermon using John 3:16 for a text would be more effective than one using Nahum 3:16, at least in my opinion. No doubt both are important, and perhaps an occasional sermon on the latter would be interesting, but certainly not on a regular basis.

So it is with hymns. One of the reasons that we attend church is to "make a joyful noise unto the Lord" through congregational song. Few of us are adept at sight-reading music, and even choir members need rehearsals to sing unfamiliar songs, yet most everyone enjoys singing the old favorites.

Let's have more of the familiar songs in our services; songs such as "He Leadeth Me," "Send the Light," "When the Roll Is Called Up Yonder," "When We All Get To Heaven," and "Saved, Saved!" The list could go on and on. There are enough familiar songs in our hymnal to prevent us from tiring of any of them from singing any one too often.

Perhaps pastors could counsel with the ministers of music, and urge them to direct their efforts along this line. It is quite likely that such a course would lead to a more enthusiastic membership.

In writing this let me say that I am not writing about any one church, or any one minister of music, and certainly not about those in Ocean Springs, but only in general terms.

David B. Dale Sr.  
Ocean Springs

### Sentiments of sadness

Editor:

To the Christians of the United States of America:

Faced with the multiple belligerent actions in the Persian Gulf and their consequences of human massacre and destroyed ecology, we feel dismayed and we wish to express our sentiments of sadness. At the same time, we denounce the great squandering of resources that have been used solely in order to accumulate destruction and annihilation.

We keep ourselves informed of each instance in which bombs and lethal weapons have been utilized against the population, the habitat, and the creation of God. The great "merchants of death" have occupied themselves with transforming their plowshares into weapons and their pruning shears, through technology, they have turned into missiles. Not only have they trained themselves for war, but also carry it out. Every day

each one sits in his bomber in order to increase the fire. What could we have made with all those resources — technical, economic, human, and ecological — for the benefit of the impoverished and of the whole of humanity?

We have analyzed the opinions of the parties involved in this warlike scenario which belongs to ancient Mesopotamia; we have read and reflected on the Bible, we have prayed. We believe that ways yet exist to stop this shedding of blood. There are yet ways to stop the killing. We exhort the Christian churches to declare themselves and convert themselves into peacemakers. One of the characteristics of your structure is your peculiar relation between the government, the army, and society.

From your beginnings, you as a nation decided to create a "popular army," in the sense that it should be controlled by the Congress. For which reason we realize that you have part of the solution at this moment, in that the Security Council of the U.N. and the rest of the international organizations do not present a viable alternative. The more Christian voices that demonstrate for peace, the more elements your Congress will have with which to pressure President Bush until the aggression is terminated and he looks for a non-military, diplomatic exit from the state of war. You, as a community of believers, are called to assume a great responsibility: to create conscience in your fellow citizens, in order to stop this useless war. "Blessed are the peacemakers, for they shall be called

the children of God" (Matthew 5:1). Professors and students

Baptist Seminary of Mexico

### War rages on in SBC

Editor:

Sadly the war rages on. Every withdrawal of threats, each kissing and making up among SBC agency heads and elected trustees momentarily lift the heart and give fleeting hope of reconciliation . . . until they prove to be only retrenchment for the next onslaught.

Dr. Lloyd Elder, respected Southern Baptist administrator and president of the Baptist Sunday School Board since 1984, is the latest casualty.

BSSB general administrative committee charges management incompetence, blames him for financial losses, accuses him of leaking critical information and illicitly taping phone calls with trustees. Dr. Elder cites in his retirement document differences of opinion between him as board president and the trustees as to management style, philosophy, and performance. The guest editorial in the January 31 Baptist Record calls the matter an erosion of confidence in Dr. Elder's presidency and the resolution of the problem as a responsible and redemption solution.

My answer is that Dr. Elder is just the latest victim of the massive fundamentalist take-over of our convention. He is not the first, nor will he be the last.

Dr. Elder did not scare into submission. That was one of his problems. To

blame financial woes on him is not just. These will follow as long as our convention is divided by controversy no matter who comes to the helm. Then Elder made one more fatal mistake. He allowed the truth to be known. He did not hide it from Leon McBeth, respected Baptist historian commissioned by the board to write its 100 year history. Nor did he feel Southern Baptists should be denied the facts so long as they were not potentially libelous (these cleared by an attorney before release). History is history — and that's what McBeth was commissioned to write.

Yes, Dr. Elder admitted an impasse and his inability under the circumstances to do the work he was called to do. And for whatever was left of his life — at 57 — and his future effectiveness for the Lord, he knew it wasn't at the BSSB. It couldn't be — not in the trustee-locked, multi-corporate organization run by lay committees. That's what the Sunday School Board is with its 1882 employees.

Most of all we must be willing to face head-on the life-threatening crisis of our beloved denomination. Where there can be reconciliation we must seek it, asking only to be treated as brothers and sisters in Christ. Ecclesiastes 9:10 says, "Whatsoever thy hand findeth to do, do it with thy might" . . . but also, thy heart, thy brain, thy mouth, thy money — that once again we might be Baptists walking unitedly before an unbelieving world.

Mary Jane Nethery  
Tupelo





# Faces and places

by Anne Washburn McWilliams



## Connie Seaney retires

Connie Seaney is retiring Feb. 28 after 10 years employment with the Church Music Department, Mississippi Baptist Convention Board, first as communications secretary and later as receptionist-secretary.

Before 1980, she had been church secretary for 12½ years at Pearson Baptist Church, Pearl. Other jobs were at Mississippi Bank and Sears.

As might be expected, Connie is a musician, and likes music of all kinds, especially folk and gospel music. Both she and her husband, Bud, are members of a Dulcimer Club; both play the dulcimer, and sing along with it, together. She's a handbell ringer. At Pearson Church, where she also teaches a coed Sunday School class for older couples, she sings in the choir and in the Ladies' Ensemble. Her favorite hymn, she said, is "Fill My Cup, Lord."

With her artistic creativity, I doubt she will be bored for a minute, in retirement. Besides music interests, she and Bud do woodcrafts. He retired from Glass Containers at Flowood in 1984, after 38 years there. She and I have a special bond of friendship because my husband also worked for Glass Containers, for 32 years.

Her dishes at our Baptist Building dinners have always met the taste test, and I've borrowed from her extensive recipe collection, but I didn't know until the other day that for five or six years she decorated birthday, wedding, and anniversary cakes for the public.

Nine grandchildren have entered her family picture. And her three sons live not far from her — Sammy at Harrisville and Marlon and Bobby at Pearl.



Connie Seaney

"We hope to travel some," she told me. "I'm a camera bug. I like to fish." When she walks, she can make a mile in 15 minutes — at least twice my speed.

Must be that "northern energy." Connie was born in Bloomington, Illinois, youngest of ten children of George and Oma Baker. Her father was a shipping clerk for the American Foundry Furnace Co. Since their house was on the edge of town, the Baker children could enjoy a semi-country atmosphere. "My brothers liked to ice skate," Connie said, "but

they wouldn't let me. I liked to go sledging in winter, though." Converted at age 9, she joined the Free Methodist Church.

In 1945, when Bud Seaney came home on leave to Bloomington, from the Great Lakes Hospital, he and the blue-eyed, brown-haired Connie got married. A sailor during World War II, he had received burns in a battle off the coast of Australia. The next year they moved to Pearl. It was there she became a Baptist.

A Baptist pastor, L. T. Greer, initiated a friendship with Bud, who was not then a Christian. Finally, one day after a talk with Greer, Bud told Connie, "I'll go to the Baptist church next Sunday if you will" — thinking she would refuse since she was a Methodist. But she shocked him and went to the Baptist church. Soon afterward, he publicly professed faith in Christ. They joined Pearson Church, where they've been members ever since; they live at 2539 Upper Drive.

Dedicated, friendly, helpful, cheerful, witty. That is Connie. "I have especially enjoyed the family atmosphere in the Baptist Building," she said, "and the caring and sharing times in the snack room. The work itself has always been interesting, because of its constant variety."

As she followed the Lord's leadership when she entered full-time church work, she expects to follow his direction in retirement, as she keeps before her the constant assurance she has found in Isaiah 40:31 — "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall walk, and not be weary, and they shall walk, and not faint."

Thursday, February 28, 1991

BAPTIST RECORD PAGE 7

## Teen gets into STICKY Situations

A young Baptist from Gulfport didn't like a lot of the greeting cards she found on the racks. "I'd pick up a card that was cute on the outside, and it would be vulgar on the inside," said the 18-year-old.



Penny

So Leah Penny created her own line of cards and called them the STICKY Situations. Why that name? Because her cards are of stick men: "No one is ever too young or too old for stick men." And they cover many situations, from birthday to "good luck on your diet" to "this ribbon is for you" to be sent to men in Saudi Arabia. On all-occasion cards, the stick men wear red shoes which match red envelopes. On religious cards, the stick men sport yellow halos that match yellow envelopes. "The religious cards are just to encourage you to keep up the good work with Scripture," Leah said. For instance, the one (pictured), "This ribbon is for you, and so are my prayers," also quotes Genesis 31:49 NIV: "May the Lord keep watch between you and me when we are away from each other."

Leah, a freshman at Louisiana College majoring in religious education and communication art, got the idea for the card business from her mother. In a seminar, Carolyn Bezaard Penny heard Mark Victor Hansen, a millionaire businessman from California, say that he, through his Children's Free Enterprise Fund, works with bank-financing to lend money to youths under 19 who have bright money-making ideas that they want to market.

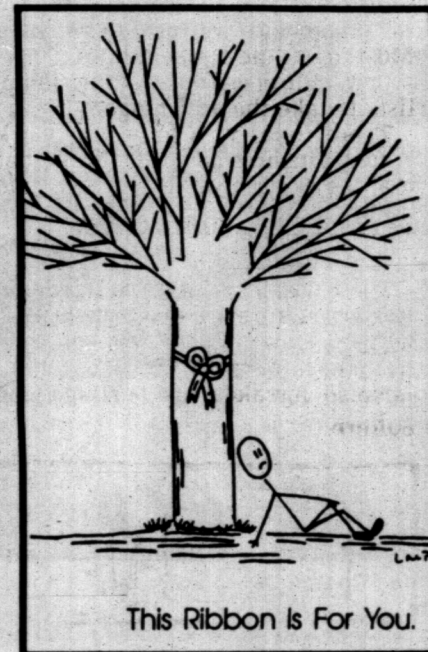
During the Christmas holidays, Hansen was on the Gulf Coast, where the Pennys live. (Leah's parents, Col.

and Mrs. John W. Penny, are members of the Bayou View Baptist Church, Gulfport. Leah was a member there before college, but now is a member of Parkview Baptist Church, Alexandria, La.) So Leah got her chance to talk with Hansen. About her STICKY Situations, he said, "I have no doubt that we will fund them. Will you be able to market them?"

It appears that Miss Penny might be all set to make a pretty penny!

Some of the cards have already been printed and are on sale at many bookstores on the Coast. In Jackson, they are available at MetroPlex/Bookland, at Hallmark stores, and at Christian bookstores. In Clinton, the MC Trading Post carries them. The price is \$1.25 each, but Leah said as soon as they catch on she plans to sell them for \$1.

For more details, write Leah at 105 Sylvan Drive, Gulfport 39503 or call (601) 832-6059.



This Ribbon Is For You.

## Pollard tells students

### "We must be willing to be used"

By Breena Kent Paine

NEW ORLEANS — "The game is not spending all your time plotting the demise and fall of someone," Frank Pollard told students and faculty at New Orleans Baptist Theological Seminary during a recent Campus Revival. "The game is bringing people to Christ."

"To almost every cry of people to God, God's answer is his people," continued the pastor of First Church, Jackson, Miss., and former president of Golden Gate Seminary. "People are crying out, and we are the answer, . . . but we must be willing to be used."

"In God's economy, the real person who can be used by God is not the boss, not the tyrant, not the deluded egomaniac, but the servant," said Pollard, a native of Olney, Tex. Christians must have high moral convictions and courage, be survivors, and make a costly commitment to the will of God. They must be "teachable, approachable, loving, and caring (as Jesus was). He was perfect, he was sinless, he was holy, . . . yet the very worst of sinners was comfortable in his presence."

To be ready to "play the game," continued the former pastor of First

Church, San Antonio, Texas, Christians must "get in the huddle" where they remember Christ's death on the cross and get their assignment.

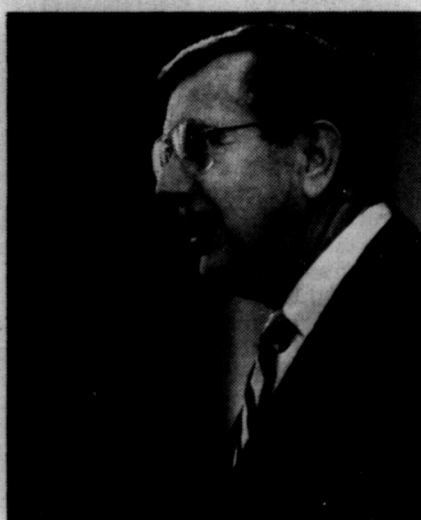
"We need our huddles, we need our revivals, we need our church meetings more than ever before," Pollard said. "It is the cross that reminds us of our pride, . . . that none of us has the right to boast. We've all been saved by the grace of God."

Then, when God gives the Christian an assignment, he should not reply with, "Lord, I'll play if you let me call the shots when I play."

"Don't tell him what you want to do. Listen to him, do what he says," he continued. "The assignment is to share Christ. Run the play. Go out and do it."

"When the Great Physician came down here, he didn't just take two doses of hope and I'll see you on judgment day," Pollard explained. "You and I are in the game not because (Jesus) went to the huddle, but because he (ran the play) — he died on the cross for our sins."

"Our Lord knows about us, that we're not as bad as our worst hours, and we're not as good as our best hours," he said. "I've been in the



Pollard

valley where I've failed him, but I know he can walk into any valley of defeat and bring victory.

"What a shame it would be to stay in the huddle and lose the game by default," Pollard concluded. "Get out of the cushioned pews, . . . and get out there where the people are. Tell them that God in heaven loves them."

Paine is PR for NOBTS.

## Leading your youth to Christ

Pray for opportunities to present the gospel to youth. When you sense an opportunity, share the following biblical truths, and invite youth to pray to receive Christ as Savior and Lord.

1. God loves you. — God loves all people — including you! He desires that you have eternal life with him (John 3:16, 10:10).

2. You are a sinner in need of forgiveness. — Like all persons, you have sinned by choosing to go your own way instead of God's way. Through his Holy Spirit, God wants you to know that you are separated from God and will face his judgment (Rom. 3:23; 6:23; Heb. 9:27).

3. God wants to forgive you. — God has also demonstrated his love for you by sending his Son, Jesus Christ. By dying on the cross and rising from the dead, Jesus took your judgment upon himself and made it possible for you to be forgiven (Rom. 5:8; 1 Pet. 3:18).

4. You must turn away from your sins. — You cannot save yourself or earn God's forgiveness as a result of being good enough. Just as you change directions when you realize you are walking the wrong way, you must repent, or turn away, from your sins and the attitude of living your way instead of God's way (Luke 13:5; Eph. 2:8-9).

5. You must place your faith in God's Son, Jesus Christ. — When you realize you are walking in the wrong direction, you turn to find the right way. In life, Jesus is the right way. As you turn away from your sins, place your faith in Jesus as the only way to receive forgiveness and eternal life (Acts 20:21; John 14:6).

6. You receive Jesus Christ through prayer. — Because Jesus is alive, he stands ready to come into your life (Rev. 3:20). Through prayer, you can:

- A - dmit to God that you are a sinner and that you are turning from your sins;
- B - elieve in Jesus by thanking him for dying on the cross and rising from the dead for your sin;
- C - ommit your life to Jesus by asking him to come into your life as your Savior and Lord.

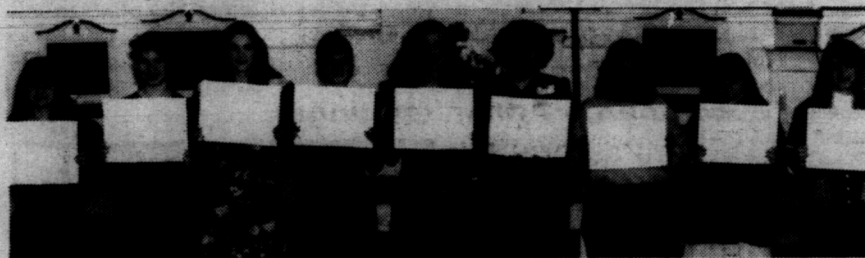
—BSSB



## Just for the Record



Mississippi Baptist Medical Center's BSU will celebrate Religious Emphasis Week on March 4 and 5. Keith Tonkel of Wells United Methodist Church will speak both days at 12:30 p.m. Special music will be by students Kay Martin and David Hickman. Seated, from left, are committee members Carey Real, medical technology student; Natelie Kanzly, radiology student; Melissa Robinson, committee chairman, and Lissa Hall, radiology students; and Angelia Jones, radiology student.



Acteens of First Church, Coffeerville are pictured presenting the theme interpretation for WMU Focus Week. Pictured, left to right, are Marnie Martin, Betsy Griffin, Hannah Scarborough, Rachel Fly, Kim Billingsley, Amanda Shields, Jennifer Tidwell, Pattie Estrada, and Emily Wortham.



First Church, Moss Point, began a week of "Focus on WMU," Feb. 10. Women and children from WMU organizations gave testimony of work being done through Lottie Moon and Annie Armstrong Offerings. Sunday evening the WMU sponsored a bake-off for members of Acteens, GAs, and Mission Friends. Winners were Tavis and Phillip Roney, Krissy and Garry Gattis, John and Alan Renfro, and Stephen and Bob Chichester. Pictured above, left to right, are Richard and Pam Perkins, representing Alaska; Jillian James, Korea; Jan DeLashmet, Portugal; Susan Barfield, migrant worker of Oklahoma; Gina Dunnam, Japan; Shirley Landrith, Indian of New Mexico; Edith Baxter, Georgia; Joy Pater, Holland; Sandra Pater, Mars; and June Fairley, WMU Director. Adrian Pater is pastor.



Guest performers for the annual Valentine Banquet held Feb. 11 at Clarke College were members of Cross Section. This Christian drama group is made up of students from Mississippi College who present entertainment for church and youth groups across Mississippi. They are a BSU ministries group.



The GAs of Georgetown Church, Georgetown, were recognized with a special service Feb. 17. The theme was, "I can make a world of difference," in connection with upcoming Home Missions emphasis. Front row, left to right, are April Beck, Heather Little, Beth Allen, Lisa Lee, Katie Puckett, Wendy Perrett, Krystal Lowery, Lindsey Calhoun, and Kathy Strickland. Second row are Pam Lee, Barbara Rials, Jennifer Hobgood, Melanie Little, Connie Lowery, Christina Clark, Amanda Hedgepeth, and Judy Lowery. Lloyd Wilson is pastor.

## Hinds-Madison WMU to stage "Spring Missionary Extravaganza"

The Hinds-Madison WMU Association will celebrate a total "family reunion" at Camp Garaywa on Saturday, March 23. Baptist Women, Baptist Young Women, Acteens, GAs, and Mission Friends will come together for a simultaneous program designed for all ages (9:30 a.m. to 2 p.m.).

Special speakers will be Dottie Williamson, church planter from the Pearl River Association, Eunice Bryant on cults and the New Age, and Beth Holmes from the Christian Action Commission.

A puppet presentation by Diana

Chiles, former pediatric chaplain of Mississippi Baptist Medical Center, and a chalk drawing by James Buie, who served as a missionary in Spain, and other special features are planned for the children. Beth Holmes will have a sharing session with those of 7th grade and up.

This is to be one of the major events of the Hinds-Madison WMU Association year. Registration is requested by March 15. For more information, call the Hinds-Madison Association office, 362-8676 or after 5 p.m., Susan Newman, 924-3601.

## Resources available for church food ministries

ATLANTA (BP) — Denominational and community resources are available to any church desiring to start a food ministry, says Nathan Porter, a home missionary who specializes in domestic hunger ministries.

"Hundreds of communities have people who are hungry," he explains. "Starting a food pantry is so simple once a church gets started."

Porter recommends churches start by contacting the church and community ministries director for their association or state convention. Additionally, churches should contact local community service agencies to discover what already is being done to meet hunger needs, he says.

The Home Mission Board offers a \$500 start-up grant to any Southern Baptist church beginning a food pantry. The grant must be requested through the state missions office.

In addition to buying food, there are

other sources to supply church food ministries, Porter says:

- Food banks in many communities offer quantities of food at low cost to religious and social service groups;

- Local grocery stores and restaurants often will provide overstocks or outdated food to churches;

- Community food drives can stock a food pantry; and

- Gleaning, the biblical practice of gathering excess produce left by harvesters, is still practiced in many agricultural communities and can be done by church groups to supply their food ministries.

Churches unable to start a food ministry on their own should consider joining forces with other churches in the community, Porter suggests.

## Concord, Pelahatchie, to celebrate 100th year

Concord Church, Pelahatchie, will celebrate its centennial homecoming on March 10. The times are Sunday School at 10 a.m. and services at 11 a.m. E. A. Hester of Magee will be the guest speaker. Dinner will be served in fellowship hall at noon. LaVerne Summerlin is pastor.

## Revival dates

Ogden Church, Bentonla: March 3-6; Sunday, 11 a.m. and 1:15 p.m.; Mon.-Wed., 7:15 p.m.; S. M. Henriques, pastor; Hillcrest Church, Jackson, evangelist; Pam and Richard Sparks, Puckett Church, music; Judd Allen, pastor.

Antioch Church, Columbus: March 3-6; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., noon and 7 p.m.; Gene Henderson, pastor; First Church, Brandon, evangelist; Jimmy Harrington, pastor.

Concord Church, Pelahatchie (Rankin): March 8-10; Fri. and Sat., 7 p.m.; Sunday, 11 a.m.; J. H. Bethune, retired, and Arlis Nichols, Harpersville Church, Harpersville, speakers for Friday; George E. Meadows, First Church, Florence, and Frank Smith, Sunrise Church, Carthage, speakers for Saturday; E. A. Hester, retired, speaking on Sunday; Eugene Townsend, Concord Church, Pelahatchie, music; LaVerne Summerlin, pastor.

Valley Hill Church, Greenwood: March 3-8; Mon.-Fri., 7:45 p.m.; Lanny Haley, Leflore Church, Grenada Association, guest speaker; Danny Brower, music.

Coat Church, Magee: March for the Master; each Monday night for the month of March; 7 p.m.; different speakers each night; Mike Thompson, pastor.

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Mississippi — Blue Mountain College, 357, up 2.9 percent; Mississippi College, 3,666, up 1.7 percent; William Carey College, 1,615, (reflects a change in reporting procedure).

## Mississippi colleges up in enrollment

NASHVILLE, Tenn. (BP) — Southern Baptist colleges and universities showed an overall increase in fall enrollment for the ninth consecutive year according to figures released to the Southern Baptist Education Commission.

Enrollment figures for the 1990 fall semester show 110,605 students attended Southern Baptist junior and senior colleges, a 1.4 percent increase over the 1989 total of 109,035. The 1990 figures show a slowing in the rate of enrollment growth from a 4 percent increase in 1989, and 3.6 percent increase in 1988.

The enrollment figures include both full-time and part-time students in college credit courses, but do not include students enrolled in non-credit courses. Student totals were released to the commission by each school.

A compilation of the figures shows that 34 of the 49 senior colleges had an increase in enrollment ranging from 20.2 percent to 0.1 percent, while only 1 of the 4 junior colleges had an increase in enrollment.

"The emphasis upon the basic mission purpose of Baptist institutions has proven to be of major value in relating to the constituencies of Baptist colleges," Arthur L. Walker Jr., executive director of the Education Commission, said. "The interest in the historic mission of Baptist colleges gives me hope even in the midst of the changes we have recently witnessed."



## Lee Gallman, founder of Seminary Extension, dies

Lee Gallman, 82, former director of the Howard Extension Division at Samford University, Birmingham, died Feb. 8. Born near Clanton, Ala., he was a graduate of Howard (now Samford), and Southwestern Seminary and received the Th.D. degree from New Orleans Seminary. A pastor and director of missions in Alabama, he was employed in 1951 by the Southern Baptist seminaries to establish the Extension Department. He directed that program from his office in Jackson, Miss., until 1960 when he moved to Birmingham. He taught in Samford's department of religion and philosophy until his retirement in 1979. Funeral services were held Feb. 11 at Vestavia Hills Church, Birmingham. Survivors include his wife, Odine Thomas Gallman; three children, Patricia G. Pizzitola, Lee Gallman Jr., and Judith G. Schenck; and five grandchildren.

## Hattiesburg area plans spring Breakout '91

Breakout '91, an areawide youth crusade, is set for spring break, March 10-13, in the Petal Middle School auditorium at 7 p.m. each evening.

A youth lock-in will be held at First, Laurel, on March 1, followed by the grand opening for the crusade headquarters, March 2, with training for counsellors. Time and place will be announced. Youth breakfasts will be served at all churches involved, March 3.

A pep rally for Jesus will be held Friday, March 8, at Calvary Church, Petal, starting at 3 p.m. For more information on the rally, contact Brad Griffin at 582-1559. A door-to-door neighborhood canvas will follow in Petal and Hattiesburg, March 9.

The crusade will feature Keith Cook and the Nashville evangelistic team, On-The-Go Ministries. Cook, founder of On-The-Go, has preached in crusades in 43 countries and 25 states. He has authored 5 books, and served as interim pastor and music evangelist for churches in Tennessee, Montana, and Mississippi.

Musical artists will include the Proclaimers, and Jonathan Hildreth of the Imperials.

For more information on the crusade, call Sherri Marengo, Outreach leader, at 544-4410 or 545-8820.

## Cowboys for Christ plan trail ride

The newly-formed chapter of Cowboys for Christ, the Magnolia Trails chapter in Meridian, is planning a trail ride beginning March 23 at 9 a.m.

Cowboys for Christ is a non-denominational group which seeks to "be a helper to all local churches" in proclaiming the Word of God throughout the horse industry. The group holds local meetings every second Tuesday of the month, 7 p.m., at the Blythe Hill Stables in Enterprise.

The chapter held elections for officers in February. They are: Allen Clearman Jr., president; Kevin Blythe, vice-president; Patti Patterson, secretary; Nell Covington, treasurer; Judy Blythe, reporter; Stanley Pritchett, chaplain; and Rob Seal, Eric Pollard, and Barry Smith, directors.

For more information on the chapter or the trail ride, contact Judy Blythe, (601) 483-6853.

Man sees your actions, but God your motives. — Thomas A. Kempis



W. E. Corkern, pastor of Hernando Church, Hernando, for 31 years, recently retired and was honored at a reception. He was named Pastor Emeritus. Pictured with him are Mrs. J. E. Williams (left) and his daughter, Julie (right).

## Southern remembers Winters, music school professor

LOUISVILLE, Ky. (BP) — Church musician Donald Winters was remembered during a Founders' Day service at Southern Seminary as an early advocate for comprehensive music ministry in Southern Baptist churches.

Winters, a founding faculty member of the School of Church Music at the Louisville, Ky., seminary, was "prophetically ahead of his time," said Hugh T. McElrath, V.V. Cooke professor of church music at Southern Seminary. Winters, who left the seminary in 1952 after seven years of service, died in 1989 in Hattiesburg, Miss.

"Some of his counterparts in other music and church circles judged in the early '50s that Winters at that time was at least 25 years ahead of Southern Baptists," said McElrath, who was both Winters' student and teaching colleague.

Winters espoused a "church-centered viewpoint of comprehensive music ministry" which, though modified and expanded, now

flourishes in Southern Baptist churches, McElrath said.

After he left Southern, Winters did doctoral study at Indiana University in Bloomington. In 1956, he was named head of the Division of Fine Arts at William Carey College in Hattiesburg, Miss. He became dean of the college's School of Music in 1969 and retired from the deanship in 1979. The college in 1984 named its music school in honor of Winters and his wife, Frances, a music faculty colleague at both Southern and William Carey.

Winters was determined that no music ever be performed in a "slipshod fashion," McElrath noted. He recalled that one day he saw Winters rehearsing alone for a choral performance by singing each part without accompaniment and conducting himself as he sang.

Though Winters' musicianship contributed much to Southern Seminary, his "most enduring contribution" was his influence on his students and music faculty colleagues, he said.

## MC appears on Honor Roll third consecutive year

The John Templeton Foundation has again honored Mississippi College by placing it on the 1991 Honor Roll of Character Building Colleges that includes 108 institutions throughout the country.

The Honor Roll is an annual listing of those schools which "best exemplify campuses that encourage the development of strong moral character among students." It is compiled by polling college and university presidents and directors of development of all four-year, accredited institutions in the country.

The Foundation mailed ballots to over 1,450 institutions and from that group 814 different colleges and

universities were nominated for the 1991 Honor Roll, with only 108 being selected.

The 1991 Honor Roll includes institutions representing 30 states. The average enrollment for Honor Roll colleges was 2,703, with Brigham Young the largest school on the list (27,000) and Gustavus Adolphus College in Minnesota the smallest (477). Seventy-three percent of the honored colleges were church affiliated, while 27 percent were private institutions.

This is the third consecutive year that Mississippi College has appeared on the Honor Roll list. Only 81 colleges or universities in the nation can make that claim.

## Witnessing during Mardi Gras yields positive responses

By Breena Kent Paine  
NEW ORLEANS (BP) — "I've been with the Moonies, the Mormons, the Jehovah's Witnesses, but you guys have something different. I want what you have," a doctor from Venezuela told a graduate of New Orleans Seminary.

Emerson Wiles, pastor of First Church of Fayetteville, Tenn., had brought a team from his church to New Orleans to share Christ during Mardi Gras festivities through the ministry of Vieux Carre Church. He and 73 other Christians from across the nation joined together in passing out nearly 13,000 gospel tracts and leading at least 30 people to Christ during the annual holiday.

"The Lord promises that when the word is faithfully given out, it will not return void," said Finis Beauchamp, an alumnus of New Orleans Seminary and pastor of First Church in Port Allen, La. Beauchamp has been sharing the gospel during Mardi Gras since his seminary days.

Although many people do not seem responsive to the gospel while "partying," he commented, many of them inadvertently will stuff a given tract in their pocket. "Now (after Mardi Gras) is the time when the Holy Spirit can work on their hearts," he said, as they are recovering from their hangovers or feeling guilty for "sinning some great sin."

Paine writes for NOBTS.

## Staff changes

Marvin H. Miller Jr. has joined the staff of 38th Avenue Church, Hattiesburg, as minister of music and youth. He previously served in the same position at First Church, Mt. Olive. Miller, a Hattiesburg native, is the son of Marvin H. Miller Sr. and Ann Rayburn. He is currently pursuing a bachelor's degree in church music at USM.



Miller

Levon Moore of Kosciusko has recently completed serving eight months as interim pastor at First Church, Kosciusko. The church received 49 new members during that period. Moore, retired director of mis-

sions of Attala Association, and long-time pastor, is available for interim pastorates, pulpit supply, revivals, etc. This is his seventh interim pastorate since retirement in 1985.

Intuition is what enables a woman to contradict her husband before he says anything. — The LaFayette (Ind.) Leader

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HOME MISSION  
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# Conflict can be replaced with harmony

By Ruth N. Allen

I Corinthians 1:10-17; 3:1-9

There is an old legend about a herd of mules that was attacked nightly by a pack of wolves from a nearby forest. When the wolves came, the mules began kicking viciously in all directions. Consequently, the mules maimed and injured each other while the agile wolves escaped unharmed. Finally, a wise old mule called the rest together for a conference and made known his plans. That night the wolves came yelping from the forest as usual; but instead of the mules kicking indiscriminately, they all ran and put their heads together in a circle and began kicking outward. The wolves were put to flight, and the mules did no harm to each other. Christian people need to get their heads together and kick against the forces of iniquity and not against themselves.

The Corinthian church reflects the complexity of problems which occur when various stages of spiritual maturity are apparent. The membership ranged from babes in Christ to



Allen

## UNIFORM

those who had developed spiritually in Christlike stature. A typical church of our day is confronted with identical variations within the membership.

Some of the problems in the church at Corinth were immoral living practiced by some of the members, popularity of preachers, eating of meat sacrificed to idols, the role and conduct of women in the church, unruly conduct during the Lord's Supper, and use of spiritual gifts. Conflict and divisions ensued because the carnal nature was not subdued.

We are divided into two groups; those directed by the Holy Spirit and those who follow the way of the flesh. Christians failing to mature spiritually tend toward the ways of the flesh. Divisions occur as a result of this tendency. Consequently, the church of the living Christ suffers damage to its effectiveness and witness.

Misplaced allegiance often leads to conflict. Loyalty reserved only for Jesus our Lord can be misdirected toward human personalities. This misplaced loyalty denies the Creator his rightful position as Lord. In our recent adult

January Bible Study book, written by J. W. MacGorman, Bible professor at Southwestern Seminary, it is stated, "When sheep mistake the head ram for the shepherd, the flock is doomed to take a nasty tumble over the nearest cliff!" The apostle Paul forcefully disassociates himself as a partner in discord by reaffirming his role as a servant of Jesus Christ.

Selfish attitudes which deny the preeminence of Jesus prevent some Christians from assuming the servant's role. Failure to be a servant allows the spirit of competition to exist, tremendously hindering the work of the church.

Paul, in offering solutions for resolving conflicts within the Corinthian church, makes timely suggestions for deriving our full potential in Christ. In 1:10 he states, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment."

The following brief excerpt from a recent newspaper article on repairing hip joints assists us in understanding Paul's meaning of being "joined together." "Until about five years ago, nearly all joint prostheses were secured with a bone cement called PMMA. This

material provided a good fit with the patient's bone and the components of their artificial joints. However, doctors have found that in five to seven years the bones tend to soften and this change leads to a loosening of the prosthesis and eventual pain for the patient who is then forced to undergo hip surgery.

Before the development of the CO2 laser technique, the only method for removing the old cement was by using chisels and high speed drills. Also, a long period of recuperation was required. With the use of CO2 laser, aimed through a ceramic tube, the cement dissolves into a puff of smoke, a process requiring about two and a half hours. The patient regains full strength in about a year." Much of the pain of conflict in the Lord's church can be removed through the tremendous power of the Holy Spirit who can evaporate the cause of pain, and can join us together in Christ.

When Christians realize, "We are laborers together with God," (3:9), all dissension and divisions cease. Conflict is replaced with harmony. Each one recognizes his role as a servant and readily assumes it to achieve God's purpose. Are you a responsible laborer for God?

Allen of Jackson, is the wife of Judd Allen, pastor of Ogden Church, Bentonla.

# With Jesus we can face the future in a tense world

By Jerry Vardaman

Luke 21:5-38

Today we literally live in a tense world. These words are being written shortly after the deadline for Iraq's withdrawal from Kuwait as dictated by the U.N. At this time, no one knows the outcome of the conflict. Whatever the outcome, when this matter is settled, another war scare will follow, and in all of these circumstances today, just as in past history, Christ's disciples need to cleave to him, who will always bring those faithful to him through to victory.



Vardaman

Our lesson today deals with certain predictions Jesus made about the coming destruction of the temple (which took place in A.D. 70) during his lifetime. This is not the way all students of the Bible interpret these verses, of course. Some believe that this section of Luke pertains to a future temple of the Jews which shall be built and subsequently destroyed. This writer understands the word "generation" in verse 32 ("... this generation shall not pass away until all be fulfilled") to refer to people of that very day who heard Jesus preach.

Others interpret "generation" to mean the Jewish people, which to me does not agree with

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the meaning of the Greek term used. This writer will not impose his understanding of the passage on anyone, but will stress that Jesus' disciples referred primarily to Herod's temple which was still standing when these words were spoken. They certainly asked him when it would be destroyed (vss. 6, 7).

The beauty of Herod's temple (vs. 5 — "... it was adorned with goodly stones and gifts"). The rabbis said that whoever has not seen Herod's temple has not seen a beautiful building. Numerous benefactors had contributed ornaments and donations. It had a golden vine; it had a gorgeous golden eagle; it had decorations of stone and wood. Many of these ornate embellishments, taken down and cast outside the temple wall during the Roman destruction of A.D. 70, have only recently been unearthed.

Jesus gave a sure word which has been fulfilled. There are other interpreters who do not believe that Jesus could have predicted this event of Jerusalem's destruction, and who claim that these words were fulfilled so accurately that they must have been written down after the event of the temple's destruction. Yet, all of us make predictions. We see a wayward child who is already off on the wrong foot, and

we say that unless the boy changes his lifestyle, he is heading for the jailhouse. Unfortunately, such prophecies often take place. Jesus saw his people going in the wrong direction, and I have no problem in seeing him making this prophecy in advance. All of the physical beauty of the temple was meaningless, as Jesus saw matters, unless there was spiritual beauty as well!

Wars and commotions in the early first century, and earthquakes and famines (vss. 9-11). All we have to do to see that numerous cataclysmic events, as well as political disturbances, rocked the early first century is to read the historians of that time. Caligula tried to set his image up in the temple about A.D. 40, and this event almost led to war. Anger so filled the lives of the Jewish people that they neglected their crops, and this brought famine which is described in Acts 11:28 ff. The island of Santorini (Thera) suffered a violent eruption in A.D. 17 and Asia Minor, especially the province of Asia, suffered a damaging earthquake in A.D. 19. Antioch suffered earthquakes in A.D. 37 and again in the time of Claudius (A.D. 41-54). These are only a few of such known events, and Jesus cautions that the end would not be as yet when these events took place (vs. 9).

Jerusalem encompassed with armies and destroyed (vss. 20-24). Four Roman legions under Titus helped to destroy the city of Jerusalem. The siege was so effective, and the

awful presence of famine was so terrible that women even ate their own children during the attack on the city by the Romans. The historian Eusebius, who lived in Palestine during the late 3rd and early 4th centuries, tells us that Christians fled from Jerusalem and went to the city of Pella in Transjordan. If this is so, then the Christians were largely spared. Some could have been married to unbelievers, of course, who refused to leave, and wives in such circumstances could have been forced to stay and die in the siege.

Jesus and the future ("Watch... that ye may escape all these things... and stand before the Son of Man" — vs. 36). The early Christians, according to the most reliable information we have, largely escaped the siege of Jerusalem. They remembered Jesus' words and fled the earthly city in search of the heavenly city (Heb. 11:9-16).

Just as the early Christians escaped by paying careful attention to Jesus' words, we have the same challenge today. The best way for us to live for the future is to live for him in the present. Jesus said that we would be persecuted (vss. 12-15), betrayed (vs. 16), and hated (vs. 17), but the person who faced all forms of opposition with the intention of serving him faithfully, had nothing to fear as he faced eternity with commitment to God.

Vardaman is professor of archaeology, Mississippi State University.

# Guided by the Holy Spirit to magnify Jesus Christ

By Benny Still

John 14:16-17, 26; 15:26-27; 16:5-15

Jesus was well aware that his time on earth was almost over. He explained to the disciples in this week's lesson his plan to have the Father send another "counselor" who would have the ability to guide them in their understanding of the truths he had already planted within their hearts. This indwelling, ever-present Holy Spirit was promised only to believers in Christ Jesus. The world could not be expected to receive this comfort, this defender, this instructor — for it had had nothing to do with Jesus either. Even the disciples had difficulty knowing and seeing Jesus in the proper perspective, but they were certain to know the "helper" because he was being sent to dwell within their hearts (14:16-17).



Still

This reference by Jesus to the Holy Spirit being a "parakletos" signified his work as a comforter, advocate, helper, counselor, intercessor, teacher, and guide. Although Jesus' followers would have to adjust to a nonphysical form of his presence, they would not need to transfer

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their loyalties to a new leader, for this one would teach them by helping them to remember all (Jesus) had said while he had been with them. (14:26) Jesus was telling them about the one he would send so they would recognize him when he did come.

I dare say that most of us can probably recognize the workings of the Holy Spirit, but do we even get past the point of recognizing him and then relating and responding to his leadership in our daily lives? To be saved, we must respond to the convicting power of the Holy Spirit. To understand God's will and purpose for Christian living, we must relate to the Holy Spirit's guiding power in our study and interpretation of God's Word. It's not enough for us simply to rely on what we've read, studied, or heard about God's Word and his will for us. We must depend on the Holy Spirit to guide us to the practical application of that Word in our daily living.

I never fully realized the impact that the Holy Spirit had in my life until I participated in a partnership mission trip to Argentina in 1985. I didn't know much Spanish, and what little I did know, I mispronounced. But as we visited

in homes and as I listened to people share their burdens in another language, the Holy Spirit helped me to understand the gist of their problems. As the pastor counseled, I was led to find particular passages of Scripture that related to the various problems for which they sought help. The pastor remarked that he didn't know I understood Spanish. I told him that truly I did not. We both recognized that it had been the Holy Spirit who had guided me to the exact passages which were needed for ministry at that time. The Holy Spirit helped me remember passages that I thought I'd forgotten — and led me to some others that I'd never seen before! Yes, the Holy Spirit works today in lives of folks who are committed to our Lord, Christ.

The role of the Holy Spirit is to magnify Jesus Christ, not himself. In 15:26-27, we are reminded that the job of the Holy Spirit will be not only to magnify Jesus, but also to bear witness to him, and to lead believers to give witness of Jesus to others. Jesus, himself, told us that if he were lifted up, he would draw all men to himself. It is our task as Christians to lift up Jesus in such a way that he can bring about the salvation of those who see him in us. You see, when we lift up Jesus in the presence of unbelievers, then the Holy Spirit can do its work of convincing them of their unbelief and convincing them of the righteousness of Jesus and

judgment to come (16:8-11).

In 16:12-15, we see the role of the Holy Spirit in helping believers to discern the truth. In our day it is sometimes very difficult to know the difference between what is real and that which is fake. I recently heard about some artificial flowers in a church that looked so real, someone actually watered them! We need to be aware that the world is full of enticements that promise to be "the real thing," but in reality are no better than a reasonable facsimile. We need to depend on the Holy Spirit to help us discern the truth — to test the spirits to see whether or not they are of God.

Our need is for a skillful guide who can help us take responsibility for the deeper things of God which we have not yet understood or been willing to apply in our daily living. My mother used to tell me that there was a little angel on one ear and a little devil on the other. If I listened to the angel and followed its instruction and advice, I could always be assured of doing the right thing. To the contrary, if I chose to listen to the words of the devil, I could be assured of getting into trouble. Can we realize the deep spiritual truth contained in that little story? If we can, we'll have a good idea of what it means to be led by the Spirit of God.

Still is pastor, Poplar Springs Church, Mendenhall.



# End of an era — Karl McGraw retires

## - A TRIBUTE -

By Paul N. Nunnery

How does one thank another for retrieving one's Christian vocational service from the brink of potential disaster? How does one thank another for affording direction and support to his feeble attempt to lift young human beings who are sometimes described as helpless and hopeless? How does one thank another for a high example of modesty and effectiveness across more than 30 years of selfless service on a mission field which requires so much and frequently returns so little? Perhaps a sincere but simple expression of gratitude is most appropriate, if not adequate, when addressed to one such as my colleague, Karl K. McGraw, whose humility will not allow him to believe how important he is and has been to his affectionate friends and associates at The Baptist Children's Village.



(L to R) Guy Reedy, Village trustee, and Karl K. McGraw, Village director of properties, confer with interested church member in First Church, Water Valley.

In very early February of 1961, just four months after I had accepted the task of directing the work of The Children's Village, on the first Saturday afternoon of the month, as I was alone and at work in Village offices — then on Woodrow Wilson Avenue in Jackson — the present site of Jackson Mall — Karl McGraw entered my life for the first time. Saturday afternoons at the office; seven-day work weeks; an overwhelming sense of responsibility and a keen sense of inadequacy; all contributed to the mounting and debilitating frustrations I had commenced to experience, as I attempted to learn a new job and adjust to a strange living environment, amid a struggle with severe staff-personnel shortages. At about mid-afternoon on that February Saturday, a young couple walked into the building, as if dispatched by a force beyond their control, introduced themselves as Nancy and Karl McGraw; requested permission to stroll about the campus and visit in several child care buildings; and informed me that they had served on the staff of Kentucky Baptist Children's Homes for one year before returning to Mississippi, Karl's native state.

Introductions were scarcely completed before I commenced to explore the possibility of staff employment with the

McGraws, driven by our need for additional staff assistance, a need which I felt to be critical; impressed by the all-too-rare courtesy and thoughtfulness which attended their proposed campus visit; attracted by their valuable prior experience at another Baptist child care agency, whose administrator I had just come to know; intrigued by their continued interest in the field of child care; and, to a controlling degree, moved by a somewhat mystic feeling that these people had been sent to fill a staff need which I could not then identify but which I knew to be the source of my frustration. Before the February Saturday ended, hearts and minds had been persuaded, back-ground inquiries had been completed, and the McGraws had become members of our Village family and servants of our children. The unusual events of that day and the productive, life-altering events of the years which have since slipped away so quickly, prompt me to acknowledge that I am not surprised to note a union then cemented has lasted for more than 30 years — it seemed then — it seems now — SO RIGHT!

Much of the detail and circumstance of our first meeting, along with so much of the succeeding years has flooded my recollection recently since my friend, Ronny Robinson, current executive director of The Village, announced Karl McGraw's retirement decision, effective March 1, 1991.

"A 30-year investment of life, energy, and devotion in this difficult, but essential mission cause is not just noteworthy, but almost without parallel," Robinson said in his announcement.

"There is no substitute for special knowledge and wisdom which one such as Karl accumulates in the course of a 30-year investment in group child care. Our cause, our children, and his staff colleagues will feel his absence, but we are sustained in the conviction that we are a more confident, a more caring ministry because of Karl McGraw and his long and distinguished Village career."

Residential, group care of children is a demanding ministry. The needs of special children require total and unreserved physical, mental, and emotional commitment by Village staff. Pressures which inevitably attend staff commitment exact a heavy and debilitating toll upon the most stable and dedicated. Despite the vital importance of tenure among staff, "Burn Out," to a degree which is apparently ever-increasing, has mandated frequent changes in staff identity in a mission enterprise which is described, often and accurately, as "an abnormal way of life." Ronny Robinson is correct. Thirty years at The Children's Village is noteworthy. However, it must be recognized and acknowledged that the lasting impact of Karl's life upon The Village, its ministry and programs, and the current excellency of its efforts, is to be found in the story of how he used those years, and the mark he has made, for good and for God, upon the hearts and lives of thousands of Village boys and girls who have been blessed by his friendship and his genuine

spirit of compassionate concern.

Karl K. McGraw is a native of Wilkinston County, Miss., the son of the late Mr. and Mrs. Karl K. McGraw, Sr. He is a graduate of Clarke College and of Mississippi College, and he is a licensed and ordained Baptist minister of the gospel. He was licensed and ordained in 1950 and subsequently filled pastorates in Mississippi, in Indiana, and in Kentucky, where he met his wife, the former Nancy Stanger, an alumna of Kentucky Baptist Children's Homes. They are the parents of two children, Karl Kenneth (Ken) McGraw and Nancy Kaye McGraw, both now adult residents of Jackson. Early in his professional experience, Karl was led from the pastorate into the field of serving children whose special needs require 24-hour per day care outside their natural homes. Interestingly, before the births of their own two children, Nancy and Karl, served as surrogate and foster parents to 14 different children who lived with them in their private home, in addition to their later years of staff service in Kentucky and at the Children's Village. Until the birth of their first child, Nancy worked, along with Karl as a staff member of The Village in the capacity of housemother, as she did in Kentucky, and like every Village staff/spouse, she has been his human strength and support during all of his working years.

Karl seems to recall that I offered him the employment which he accepted on that early February day in 1961 by telling him that I then had no specific staff assignment for him, and that he would be obliged to perform such tasks as I might refer to him, from time to time. In retrospect, and as I reflect upon his incredible range of talent and the major contributions he has made to every area of Village effort, his recollection may indeed be accurate. Since I knew little about what I was doing in early 1961, I cannot escape the conclusion that I was being led by a force outside myself when I brought Karl McGraw to The Village ministry more than 30 years ago.

In recent years, Karl has served as director of properties at The Children's Village, with major administrative authority in the use of the agency's physical assets, including the care, maintenance, and improvement of lands and buildings. Village facilities under his supervision include real and personal properties and the six different agency locations, ranging from Bond in Stone County, to the south, to New Albany and Independence in Tate County to the north. His responsibilities with respect to property have been recognized by trustees and his peers as ranking among the most critical and different assigned to Village staff. In addition, for many years, McGraw has served as a member of the administrative team, that group of staff leaders who coordinate, supervise, and implement every Village program, service, and interest. On two separate occasions, he joined with these staff leaders and selected trustees in evaluating the agency and its programs, preparatory to the two recent occasions upon which The

Village has achieved national accreditation with commendations.

In the special world of children, where no one is indispensable; in a residential child care setting where cooperative teamwork on the part of staff is essential; it is difficult, and perhaps impossible, to isolate contribution as outstanding. Nevertheless, in his more than 30 years of total involvement in the life of The Village and its children, Karl McGraw's quiet and unassuming response to countless calls which countless Village citizens have made upon his time and unique talent has been so eloquent in its modesty; so striking in its versatility; so singular in its effectiveness; as to merit recognition, respect, and appreciation.

To recount Karl McGraw's years at The Children's Village, one must note that his staff titles have included houseparent; director of activities; administrative assistant; chaplain; and director of properties. From my perspective, assigning him to one express area always constituted a major problem, because his talent and ability fit him to perform so admirably in so many difficult facets of the ministry. Virtually every Village department needed and requested his assistance. He has counseled spiritually and led many to Christ; he has played with children and prayed with them; he has supported and assisted in social case work; he has directed a program of recreational therapy and supervised numerous administrative activities; he has acted as The Village executive in my absence; he has driven choirs, choral groups, and recreational groups literally thousands of miles in buses, vans, and automobiles; he has preached hundreds of sermons on Village campuses and in Baptist churches and associational meetings across the state; he has repaired plumbing, rehabilitated buildings, and grown vegetable gardens; and he has CUT HAIR!

Virtually without exception, Village alumni who return to scenes of childhood, frequently remembering little or perhaps nothing about their time as Village children, ask for "Mr. McGraw," for they do remember, with affection and gratitude, his impact upon their young lives. In 1977, the 16th annual edition of The Village, a yearbook, was dedicated to Karl. In part, the dedicatory statement declared, "— There is no area of our life — no corner of our institution — which has not been touched by the matchless skill which is the grace of his gentle life —"

Nancy and Karl presently make their home in Clinton, but they are busily involved in bringing a lifetime dream into fruition in the construction of a country home in rural Copiah County. It is exceptionally difficult to envision The Baptist Children's Village without Karl McGraw. However, his retirement years are richly deserved; his place in The Village's own Hall of Fame is secured; and his friends know that the useful lives which he and Nancy so quietly exhibit will continue to be invested in the welfare of children.

Paul Nunnery is executive director (retired), Baptist Children's Village.

### THE VILLAGE VIEW

*The Baptist Children's Village*

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# capsules

**THE 30TH ANNIVERSARY CELEBRATION** of the Singing Churchmen of Oklahoma will be held on March 11 at 10 p.m. following the second session of opening night at PraiSing II in Nashville, Tenn. The reunion will be held at Two Rivers Baptist Church located across the street from Opryland, Nashville. Formed in 1960 as the brainchild of Gene Bartlett, the church music department director at that time, the Singing Churchmen was the first men's group of its kind in the SBC. The choral director, from its inception until his recent death in a tragic plane crash on Jan. 15, was James D. Woodward.

**LARNACA, Cyprus (BP) — TENS OF THOUSANDS OF BOOKS** produced by the Beirut, Lebanon-based Baptist Publications operation are being ordered by a Christian agency in Cyprus, Southern Baptist worker Frances Fuller reported. To prepare for a possible opening of Middle Eastern countries formerly closed to the gospel, the agency is stockpiling Christian literature so its personnel will be ready to respond after the Persian Gulf war.

**MILITARY MAGAZINE — MEMPHIS, Tenn. (BP) —** The development of a Southern Baptist military magazine designed to meet the spiritual and personal needs of military personnel received overwhelming endorsement from state Brotherhood leadership. During their annual meeting with the Brotherhood Commission staff, David Langford, director of North Carolina Baptist Men, read the following statement from state Brotherhood leaders: "We affirm the concept. It is right. God has opened the window of opportunity at this time."

In a demonstration of their support, state Brotherhood leaders pledged \$21,000 to produce a pilot issue.

**RELIGIOUS EDUCATION IN SOUTHERN BAPTIST CHURCHES TO BE MEETING TOPIC —** A celebration luncheon honoring the 40th anniversary of the Historical Commission of the Southern Baptist Convention will be held in Nashville, Tenn., April 22-24. A workshop will also be offered to persons interested in learning how to document religious life through oral history. For further information, contact the Historical Commission, SBC, 901 Commerce Street, Suite 400, Nashville, TN 37203-3630, or call (615) 244-0344.

**CHORAL ENSEMBLES** of the Mississippi College Department of Music will be presented in annual spring concert on March 5, at 8:15 p.m. in the Howard E. Spell Auditorium of Provine Chapel. Admission is free and the public is invited.

**ATLANTA (BP) — A SUNDAY SCHOOL LESSON** on the sanctity of life set phones ringing incessantly at the Home Mission Board's office for alternatives to abortion ministries. All quarterlies produced by the Baptist Sunday School Board featured a lesson on the sanctity of life Jan. 20. That lesson prompted a flurry of phone calls to the HMB, said Sylvia Boothe, director of alternatives to abortion ministries. To the old saying that "the phone rang off the wall" could be added a modern corollary, "and the answering machine ran out of tape."

**GRAND RAPIDS, MICH. (EP) — THE REVISED VERSION** of the Zondervan book Armageddon, Oil, and the Middle East has as many copies in print after six weeks as the original version sold in 10 years. First published in 1974, John F. Walvoord's book on biblical prophecy sold 508,500 before being declared out of print in 1984. The newly-revised edition has 550,000 copies in print. Many of those copies have been distributed as a premium item by the Billy Graham Evangelistic Association.

**JESUS TOPS SOVIET OPINION POLL — MOSCOW —** Jesus Christ is a name that will be "of great importance to the peoples of the U.S.S.R. in the year 2000," according to 58 percent of the 1,361 people responding to a recent national poll in the Soviet Union. The late scientist and human-rights champion Andrei Sakharov was picked by 48 percent of respondents, Lenin by 36 percent, Mikhail Gorbachev by 26 percent and Stalin by 9 percent, Keston News Service reported.

**SPANISH BAPTISTS OPEN OLYMPIC OFFICE — BARCELONA, Spain** — Spanish Baptists already are preparing for the 1992 Summer Olympics to be held in Barcelona, Spain. They have opened an office in the city and are planning ministries including hospitality centers and evangelistic outreach.

**CHRISTIAN BOOKS ON SALE AT SOVIET NEWSSTANDS — MOSCOW** — Christian books, newspapers, magazines, and tracts are being sold in kiosks and bookstores throughout the Soviet Union, according to European Baptist Press Service. "People have nothing to read in the religious field, and they want to know many things about Christianity," explained Valery Trishkin, editor of "Christian Life," a Baptist monthly.

**CHINA PRESS PRINTS 2.5 MILLION BIBLES — NANJING, China** — Amity Press, the publishing house begun by Chinese Christians in the 1980s, reportedly reached the 2.5 million mark in Bibles printed in January. Amity also is now printing Bibles for export to the Soviet Union.

**MUSLIM REVIVAL IN U.S.S.R., LEADER SAYS — TASHKENT, U.S.S.R.** — A Soviet Muslim leader said an Islamic revival is under way in the Soviet Union. Muhammad Sadiq Muhammad Yusef, the mufti of Tashkent, said Islam is growing as all religions gain more freedom in the Soviet Union. But he added that Christianity is growing faster, and he expressed a desire to promote Christian-Muslim understanding. The mufti, who heads the Religious Board for Muslims of Central Asia and Kazakhstan, said Soviet Muslims are building mosques and publishing books, and that 1,500 Muslim pilgrims journeyed to Mecca in 1990.

## Scott County's Hillsboro Church organizes Mid-East prayer clock

By Tim Nicholas

"Just ten minutes" is such a short amount of time that there are 1,008 of them in every week.

Just ten minutes is what Hillsboro Baptist Church is asking people to do to help support the troops in the Middle East.

The Scott County church has organized a prayer clock in in-

crements of 10 minutes allowing people to volunteer to pray each week during a certain 10 minute period during the war.

Pastor Steve West, himself a chaplain with the air guard's 186th Tactical Reconnaissance, thought up the idea to organize the prayer support, since he and several others in the

church have been affected.

At least two members are overseas on active duty — Russell Dugan in the Air Force, and Clint Faulkner, son of David and Peggy Walley.

But the small church could not get all 1,008 slots filled on its own. So the request for participation is being spread throughout the state.

Peggy Walley says she appreciates people being "really supportive." She says, "They call saying, 'I'm praying for you and your son.' They give me what I really need to get through."

Son Clint is married to the former Lisa McNeese of the Polkville community. They have one daughter, Megan Elizabeth, who was born only one week before dad had to leave for the Middle East.

Recently, Clint was able to phone home to tell his mother not to worry, but to pray.

Ann Freeman is a church member who doesn't have family members in the service, but who fully supports the prayer ministry. What sustains her is "the thought of those boys giving of themselves. I feel prayer is all powerful."

West says that in agreeing to pray, volunteers commit themselves to that slot each week for the duration or until they ask to be taken off the list.

He says that volunteers are being asked to pray specifically for the safety of the allied troops, peace in the Middle East, for the leaders, and for the Iraqi people.

About one-fourth of the clock is filled, mostly by church and community supporters. That means there are yet some openings — especially between the hours of midnight and 4 a.m.

A person can pray anywhere he or she happens to be, says West.

"If we fill this — in Mississippi there is not one minute that does not have someone praying," says West.

Those interested in participating — taking one or more slots — contact Steve West, pastor, at 625-7225.

Nicholas is director, office of communication, MBCB.

The worst kind of car trouble is when the engine won't start and the payments won't stop. — The Miami Springs (Fla.) Home News



Hillsboro Church members (from left to right) Ann Freeman, Pastor Steve West, and Peggy Walley check on the schedule for the congregation's prayer clock.

### Devotional

## Fight one more round

By S. M. Henriques Jr.

"Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!" (Philippians 4:1, NIV).

Champion prizefighter James Corbett once said, "When your feet are so tired that you have to shuffle back to the center of the ring, fight one more round. When your arms are so tired that you can hardly lift your guard, fight one more round. When you wish your opponent would put you to sleep, fight one more round. The man who fights one more round is never whipped."



Henriques

That's good advice, whether you are a student, a mother with frayed nerves, a corporate executive, a single parent trying to make ends meet, a blue-collar worker — or a Christian. Deep down we really want to live for Jesus, but somehow we haven't quite lived up to that desire. Life has thrown us into a boxing ring against a formidable opponent, and we feel sometimes as if we are being constantly knocked off our feet.

What Christian has not felt that way? Yet those times of spiritual exhaustion are the very times when we can hear the Holy Spirit say, "Don't give up! Stand firm in the Lord! Fight one more round!" We get up, dust off, and once again point ourselves in the direction of Christ. Easy? Not on your life! Fighting one more round, or standing firm in the Lord, is not something we do naturally.

He didn't use those exact words, but "fight one more round" is essentially the advice Paul gave to the Christians at Philippi. The values of their age and culture constantly pulled at the basic commitments these early Christians had made to Jesus. If they were to remain vibrant witnesses for Jesus, they were going to have to fight back at the influences which would pull them away from him.

Since we are really not all that different, we would certainly benefit from learning to "fight one more round" in our spiritual pilgrimages. Spiritual growth comes in spurts for most of us. Sometimes it seems as though we are making little progress, if any at all. We get impatient with God and with ourselves when it seems that we have not advanced any further in the time we've known Christ.

Frequently there comes a time when the most appropriate thing to do is to put down the boxing gloves, especially when we are talking about relationships. But when it comes to living for Christ in a pure, holy, and exemplary fashion, let us never fail to fight one more round.

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